# CAMPING AND EDUCATION

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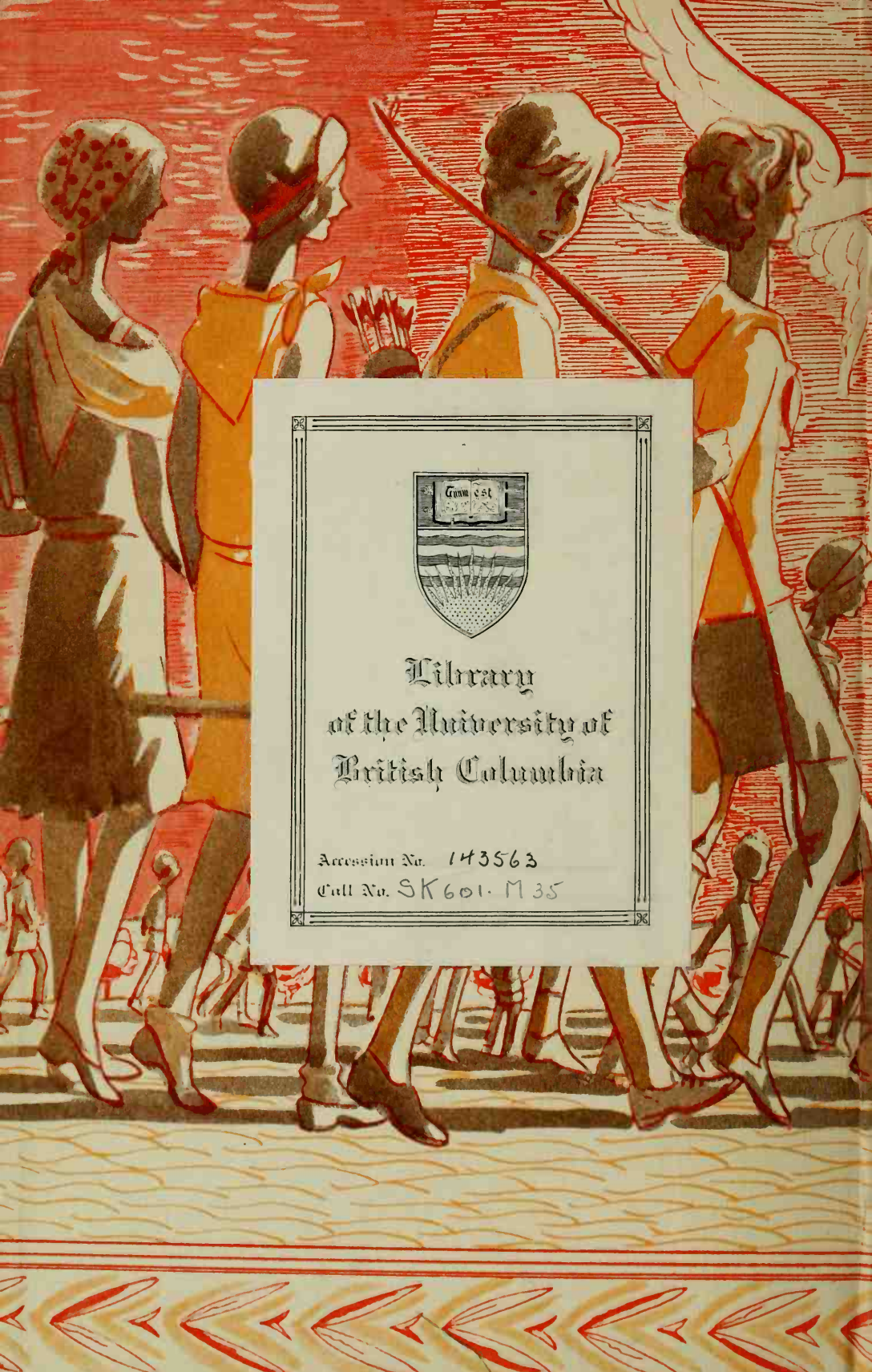

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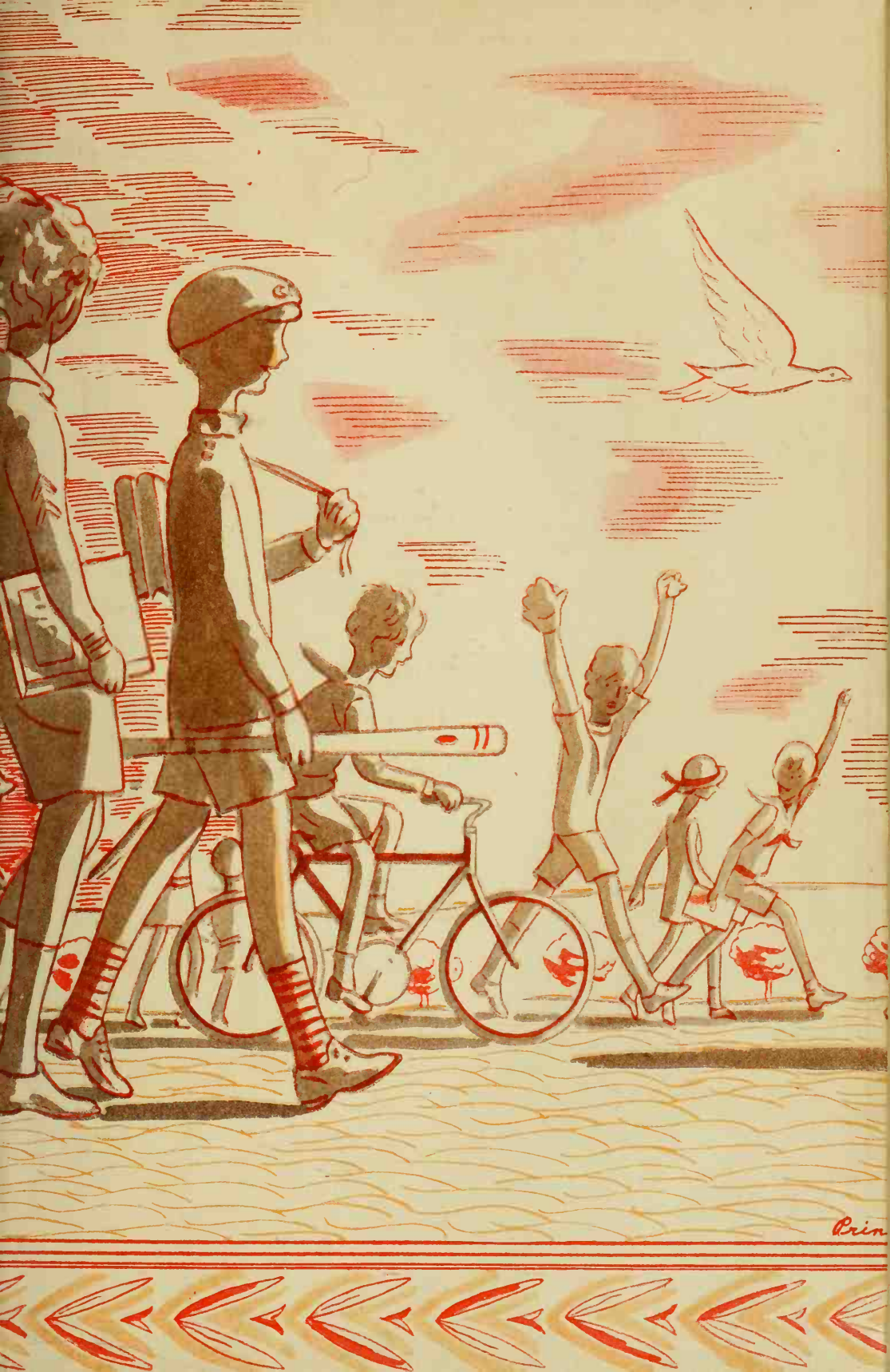

# CAMPING AND EDUCATION

## CAMP PROBLEMS FROM THE CAMPERS' VIEWPOINT

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*REDBOOK MAGAZINE'S*
*CAMP LITERATURE PRIZE BOOK*

# CAMPING AND EDUCATION

BY

BERNARD S. MASON

DEPARTMENT OF SOCIOLOGY, OHIO STATE UNIVERSITY

CAMP PROBLEMS
FROM THE
CAMPERS' VIEWPOINT

NEW YORK

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# NOTE

SOME two years ago, as an outgrowth of the pioneer efforts of the Department of Education in promoting a wider understanding of the educational values of the summer camp training for boys and girls, the publishers of *Redbook Magazine* offered a prize and book publication for a constructive and creative contribution to the theory and practice of organized camping. The prize offer was stimulated by the recognition of the fact that the rather meager supply of such camp literature was a handicap to the professional progress of this important branch of modern education. A group of distinguished educators lent their hearty support as a Committee of Award for the Prize.

Professor Elbert K. Fretwell, Teachers College, Columbia University, as chairman of the Committee was ably assisted by Dr. John M. Brewer, Associate Professor, Graduate School of Education, Harvard University; Dr. Mark A. May, Professor, Department of Education, Graduate School, Yale University; Dr. J. C. Elsom, Professor, Department of Physical Education, University of Wisconsin; Dr. Jay B. Nash, Professor, Department of Physical Education, School of Education, New York University; H. W. Gibson, at that time President of the Camp Directors Association.

After reading and re-reading the many manuscripts submitted, the Committee by a majority vote awarded the prize to Bernard S. Mason, of the Department of

Sociology, Ohio State University. We are happy to present Mr. Mason's study, "Camping and Education, Camp Problems from the Campers' Viewpoint," with the hope that it will prove a stimulating and a significant contribution to the American Camp Movement. We take this opportunity to thank the Committee, the author and all others who have labored with us in this project, for their wholehearted and continuous interest and support.

DEPARTMENT OF EDUCATION, REDBOOK MAGAZINE
*THE McCALL COMPANY, PUBLISHERS*

January, 1930

# FOREWORD

It is the business of every educator—parent, teacher, camp director—to arrange the whole living situation so that there is a favorable opportunity for the learner to practise the qualities of the good citizen here and now with results satisfying to himself.

It is within the possibilities of the summer camp for two months to realize this "favorable opportunity" more completely than in any other situation now existing.

In any scheme of education three considerations are necessary: where is the learner, where does he want to go, how is he going to get there. The camp leader should begin with the camper where he is. Education is based on what one "wants" and it is the business of education to improve these "wants" and to help the individual learn how to satisfy these "improved wants." Manifestly, any study that makes a real contribution to clear thinking in the camping field must start with a knowledge of the campers themselves and a serious, intelligent consideration of camper-reactions to the camp situations.

Mr. Mason, in his book, admirably answers this requirement with material and interpretation of a point of view that has had but little formal presentation in previous writing on the Camp Movement. He has not relied on information acquired as a teacher and a camp director. Likewise, he has not based his study on stere-

otyped questionnaire methods. Hour after hour he has spent in personal interviews with boys and girls after they have had the camp experience, to find out what they think about such problems as:

The effect of living in camp on the character and personality of the camper.
Their own reactions to camp leadership and the various kinds of leaders.
The extent to which the camper's time should be scheduled or left free.
The relative worth and popularity of the various camp activities.

This type of interviewing requires great skill and, likewise, real understanding. The author has set down what the boys and girls interviewed actually think. The results he has interpreted in the light of his educational philosophy. This is one of the most thoughtful and thought-provoking studies that has ever been made of this growing educational-recreational movement and it is done from a new angle.

All educators of youth—parents, teachers, camp leaders—should study it. The campers themselves will enjoy thinking through what other campers think. This is not propaganda for or against camping and the camping movement. It is a critical study and at the same time decidedly interesting reading.

ELBERT K. FRETWELL,
Professor of Education,
Teachers College, Columbia University.

November, 1929.

# PREFACE

THE business of youth is taking on experience, and camping is still in its youthful stage. To settle down within our accepted view, our established policy, whatever they may be, is stagnation. It is only as we maintain the experimental spirit of youth that we grow. There is much need that the research, experimentation and thought of the leaders and students of camping be constantly passed on and integrated with the experience of others.

I have tried in this book not only to set forth the thinking and experience of one individual interested in the field of camping—although that might be justification enough in these experimental days—but also to seek the reactions of *campers* and to build the thesis upon their experiences. There can be no adequate camp approach which builds elsewhere than on an understanding of the nature and interests of campers. This point of view is not new in camping, but it has received all too meager presentation in camping literature. This book is a step in the direction of meeting such a need.

A camp is a society, not unlike any other society. It is subject to essentially the same social processes and regulated by the same social controls as any other society. I have sought, within the scope of this book, to apply to the camp society the laws of the social process

as they operate in all societies, and to view the problems of camping from the sociological standpoint. An understanding of these social factors seems vital and fundamental to any worthy camp endeavor, and I feel there is a need and place for a book presenting them.

For these reasons it is hoped professional camp directors and counselors may find this book of interest. I have thought of it also as a possible pre-season text for counselors to read in preparation for their task, and as a guide to thought in counselors training courses in both camp and college. The nature of the material would indicate that other leaders of girls and boys aside from the camping field might find it interesting.

Furthermore, because of the human interest material gathering around the girl and boy reactions, it may be that parents, and the public in general which is interested in youth, may find it stimulating.

The entire manuscript has been read twice by Professor Cecil C. North, and sections of it by Professor Herbert A. Miller and Professor Frederick E. Lumley—much to its improvement. Helpful suggestions have also come from Professor James E. Hagerty and Professor Mary Louise Mark. All have been constant sources of encouragement. To all of them I am deeply grateful.

Professor Elbert K. Fretwell of Columbia University read the manuscript with helpful suggestions and subsequently wrote the Foreword. I am also under distinct obligations, for their careful reading of the manuscript, to the other members of the *Redbook Magazine's* Committee of Award: Professor Jay B. Nash of New York University, Professor Mark A. May of Yale Uni-

versity, Professor J. C. Elsom of the University of Wisconsin, Professor John M. Brewer of Harvard University and H. W. Gibson, ex-president of the Camp Directors' Association. M. Mercer Kendig, of the Department of Education, *Redbook Magazine*, who has been no small factor in the promotion of this whole project, has been particularly helpful and encouraging in the final preparation of the manuscript. It should be said, however, that none of these people are responsible for any of the material presented or opinions expressed.

To my associates in camp leadership for their cooperation in this effort, I also make acknowledgment—Mr. and Mrs. M. F. Eder, Directors of Camp Fairwood, and the staff of counselors whose willing effort made possible some of the records presented.

I shall always owe a debt of gratitude to my good friend, Ernest Thompson Seton, who has so often been the "old guide" who has pointed the way in dealing with boys and girls in the woods.

Many of the boys' camp photographs are from our own camp or from other camps with which the author has been associated, although several are used through the courtesy of the directors of other camps. Some of those pictures have appeared in connection with articles in the *Country Gentleman* and are reprinted here through the courtesy of that magazine. The girls' camp pictures have been selected from numerous sources and are printed through the courtesy of many camp directors.

There have been many other sources of cooperation, particularly the boys and girls who so willingly con-

tributed their reactions, and the teachers at the schools they attended who made the interviews possible. To all of these I am thankful.

BERNARD S. MASON.

OHIO STATE UNIVERSITY
COLUMBUS
June, 1929

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# CAMPING AND EDUCATION

## CAMP PROBLEMS FROM THE CAMPERS' VIEWPOINT

# CHAPTER I

## THE PROBLEM

Camp programs are adult-made. Usually the director or head counselor, sitting at his city desk during the winter and spring months, maps out and determines the activities which his campers will enjoy during the coming season.

Adult likes and camper likes frequently do not coincide. Most certainly director *aims* and camper *aims* do not coincide. The boy or girl in camp cares nothing at all, except in a vague, indefinite sort of way, about the fine phrases and high idealism with which the director announces his aims and purposes. Neither does he care about the character-building and personality-moulding aspects of this or that activity which justifies its existence in the director's mind. The camper's aim in attending camp is "fun." He judges every activity on the basis of pleasure and interest. Very obviously the director must keep this fact in mind; to fail to satisfy the camper-aim will result disastrously, however well thought out all other phases of the camp may be. The satisfaction of the camper-aim of "fun" must become an essential part of and must shape and color all other phases of the adult-aim.

It is most helpful in any inquiry of this sort to take as a point of departure some theory of human motivation. Why do people—boys, girls, campers, individually and

in groups—act as they do? What are the driving forces? The most stimulating formula for our purpose is the four wishes of Professor W. I. Thomas which has gained wide acceptance in the sociological field. This view has it that human beings manifest four elemental kinds of wishes. These four classes of wishes are: (1) the wish for new experience; (2) the wish for security; (3) the wish for recognition; and (4) the wish for response. Response refers to the love urge, the wish for personal affection.

We might greatly expand this list of wishes, tabulating many universal desires of mankind under each of the above heads, but it is most suggestive and helpful for us in its elemental form. We are not concerned with the origin of these wishes, whether they are purely instinctive, or combinations of instinct, environment, and intelligence. The main concern for our purpose is that they exist, they function and are universal among humankind. To understand human actions—motivations—we must understand the full significance of these wishes.

Thomas' original description of the four wishes is too illuminating and too well and briefly put to be omitted:

"1. The desire for new experience is seen in simple forms in the prowling and meddling activities of the child, and the love of adventure and travel in the boy and the man. It ranges in moral quality from the pursuit of game and the pursuit of pleasure to the pursuit of knowledge and the pursuit of ideals. It is found equally in the vagabond and the scientific explorer. Novels, theatres, motion pictures, etc., are means of satisfying this desire vicariously and their popularity is a sign of the elemental force of this desire.

"In its pure form the desire for new experience implies motion, change, danger, instability, social irresponsibility. The individual dominated by it shows a tendency to disregard prevailing standards and group interests. . . .

"2. The desire for security is opposed to the desire for new experience. It implies avoidance of danger and

death, caution, conservatism. Incorporation in an organization (family, community, state) provides the greatest security. . . .

"3. The desire for recognition expresses itself in devices for securing distinction in the eyes of the public. A list of the different modes of seeking recognition would be very long. It would include courageous behavior, showing off through ornament and dress, the pomp of kings, the display of opinions and knowledge, the pos-

session of special attainments—in the arts, for example. It is expressed alike in arrogance and in humility, even in martyrdom. Certain modes of seeking recognition we define as 'vanity,' others as 'ambition.' The 'will to power' belongs here. Perhaps there has been no spur to human activity so keen and no motives so naively avowed as the desire for 'undying fame,' and it would be difficult to estimate the rôle the desire for recognition has played in the creation of social values.

"4. The desire for response is a craving, not for the recognition of the public at large, but for the more intimate appreciation of individuals. It is exemplified in mother-love (touch plays an important rôle in this connection), in romantic love, family affection, and other personal attachments. Homesickness and loneliness are expressions of it. Many of the devices for securing recognition are used also in securing response." *

It is largely the wish for new experience which takes the boy or girl to camp in the first place. I become more and more convinced of that each year as I talk to prospective campers. Our would-be camper has dreamt of camp, longed for the time when he could go—he leaps to the opportunity, for it means pioneering in a great new field hitherto unexplorable, hazarding a strange world to which his home world has but little in common. It is adventuring, and "the privilege of adventuring is and has been one of the coveted goods of men."†

* R. E. Park and E. W. Burgess, *Introduction to the Science of Sociology*, p. 489; a restatement from a paper by William I. Thomas, "The Persistence of Primary-Group Norms in Present-Day Society." Chicago: The University of Chicago Press, 1921.

† F. E. Lumley, *Principles of Sociology*, p. 240. New York: McGraw-Hill Book Company, 1928.

The more timid may worry about the possible absence of affection in camp, may unconsciously fear the lack of opportunity for response with no pal from home accompanying him, and he may doubt his ability to gain recognition in a new, strange, foreign society. These things may cause him misgivings, hesitations, uncertainties, but in the end his urge for *new experience* wins and he goes forth adventuring.

It is the travel urge of adults, the wanderlust which sends the jitney army of grown-ups across the country each summer, and makes excursions prosper, but we find it stronger in youth than in other stratifications of society. We see it in his hiking, roving, milling around; in his love of canoeing, sailing, motor-boating; in his longing for riflery, riding, archery; in his enthusiasm for fishing, hunting, exploring; in the appeal of the cowboy, the Indian, the gypsy, the trapper, the lumberjack; in his meddling with arts, crafts, tools, things; in his attempting skill in this type of athletics and that; in his craving for swimming, diving, life-saving. The most outstanding characteristic of youth is its *activity*, its desire to be moving—and *moving in the direction of new experience.*

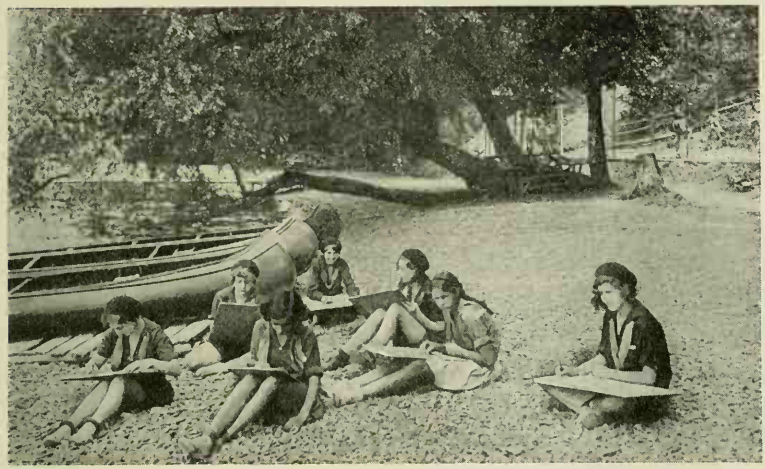
To what extent do campers manifest the elemental wish for security? Apparently but very slightly. The desire to be safe is as firmly implanted there as in age—children are timid—but they feel themselves protected by adults. That is, the camper takes his security for granted—the presence of adult counselors in whom he and his parents have confidence insures it, puts his mind at ease regarding it; he "passes the buck" in this respect to adults. He thinks but little about it—forgets it.

But it is the primary concern, the ever present worry of middle age. The business of youth is to take on experience, the business of adults is to see that no harm comes as a result of it. The youth accepts this division of labor. If he had not had the experience of parental responsibility, he would be careful. He knows that the counselors are expected to see that no harm comes, so he is free to go the limit. As the years pass by, we feel less and less drive for new experience, and more and more responsibility for security. "Rash youth" is youth buoyed up by the urge for new experience; "slow old age" is age made cautious by the wish for security. It is the health urge, the life urge. All adults are interested in their own health, but they are more interested in their children's health. The wish for security is the all-important factor in the fond parents' mind in contemplating the camp experience. Said a director of a leading camp to me last spring: "I have come to the conclusion, after talking to my following, that the most important thing they want is protection, personal attention and supervision"—most important to the parents, yes, but not to campers. Age stratification in society throws new experience into the spotlight in the youthful levels and fades it out in favor of security in mature levels.

The wish for recognition is strong among boys and girls; we see it at every turn in an organized camp. It manifests itself in athletic contests, the winning of tournaments, the development of skill, the knowledge of nature, the collections of insects, the popularity of dramatics, the striving for honors and awards, the serving of the camp, the wearing of styles, the use of popular slang,

the doing of the unusual. An act may, of course, give satisfaction to more than one of our elemental wishes, or all of them. Participation in a canoeing trip may mean new experience and at the same time lead to recognition in displaying strong paddling ability.

But we desire not only recognition in the larger group



but also response, affection, from those who are dear to us. We see it in camp friendships, with pals, buddies, tent-mates, counselors. We must see it, in fact, or there will be unhappy moments and depressed personalities in the course of the eight weeks.

Thus we see that the camper cares but little about the idealism of the camp project—character formation, personality and the like—and that he takes his security for granted. These are adult-aims. The camper-aim of *fun* is but another way of saying *activity*, and *activity in the*

*direction of the three elemental wishes: new adventure, recognition, response.* Obviously, a camp which is worthy satisfies these elemental wishes, must satisfy them if it would be a happy, contented, normal, stable society.

Now it does not follow from our contention that the camper is but little interested in the idealism of the camp project, that he or she does not develop ideals through the camp experience. Much of this book is devoted to showing how ideals of some type do result. Furthermore, the camper may be consciously guided in the course of the summer in the selection of personal objectives to be gained at the camp, but these objectives in ordinary cases can never be at the expense of the elemental aim of "fun" as described above. Indeed, for these objectives to become vital and compelling the camper must have a decided interest in their attainment. Then pursuit of them becomes in itself "fun," for play is "what we do because we want to do it." With the passing of years in camp, the camper-aim and the adult-aim may swing closer and closer together. Recent attacks on the so-called "recreational camp" by some educators in favor of the "educational camp" rest upon a distinction very difficult to draw. The camp must be recreational in that it must be satisfying to camper-aims but this does not preclude it from doing a very high level of educational work. Furthermore, the modern educational approach, centering around the element of interest in subject matter, comes very close to being a play approach. The "educational camp" building its "curriculum" upon interests becomes a "recreational camp." The distinction, it seems to me, is an unnecessary and poorly drawn one.

The difficulty here doubtless lies largely in an interpretation of the nature of interest. The camper, coming to camp with habits and inherited or developed inclinations in certain directions, has interests, we say. The following of these interests, the exercising of these habitual responses, is pleasant. One doctrine of interest has it that campers should be allowed to express these interests, to do just as they please, whenever and wherever they choose; that is, to follow the whims and desires of the moment. But this doctrine of indulgence is not one of growth, and in the long run is not satisfying to the participants. Youth, filled with energy and onward-looking, is seldom long content with the known and habitual. Their interests and desires soon suggest new interests, extensions of their present interests; that is, they establish ends, purposes toward which they move. The minute their minds become set on these ends, their interest is there, and the striving for them is "fun." At the same time it is growth, expansion, development. This is but the doctrine of new experience in other terms. The camper coming to camp looks for opportunity for the expression of the habitual and pleasant, but more especially for possible extensions of interest into new fields. The word *fun* used in connection with the camper-aim is but another term for interest, and interest not necessarily of the direct type which furnishes pleasures of the moment, but interest in attaining ends and goals, objectives, in fascinating fields. This striving for desired ends not too remote or too difficult is a fine level of play and in a very real sense "fun." The camp successfully operating on this basis is in a high sense of the term a recreational

camp. But the ends must grow out of the *present* interests of the campers and must be suggested by the present interests, not superimposed by counselors. However anxious the director or counselor may be to accomplish specific, worth-while results in character and personality and to develop skills in certain techniques, he must not fail to keep constantly before him the camper-aim of "fun" and interest, remembering that the camper knows where his interests lie.*

Our problem, then, is to determine the typical camper reactions to certain phases of the program and management of the modern organized summer camp, and to discover, if possible, to what extent the tactics used are satisfying to the camper-aim. If the program were boy- and girl-made, how would it differ from the adult-made program in common use today? True, every director attempts to view his or her camp through the eyes of youth, but to the great majority that is becoming increasingly difficult with each passing year. This work has not been another attempt, then, to record what adults think youth-wants are. Rather it has been an attempt to go directly to the campers and obtain *their* reactions and opinions on certain problems vital to the organized camp.

It is most interesting to note throughout these pages how closely the boy and girl reactions coincide, how similar the likes, interests, desires, of the two sexes are. They differ at points, yes, but in minor aspects only. And any important difference is due to training, education, conditioning. Innately, girls and boys are equipped to all

* For an interesting detailed discussion of the nature of interest see W. H. Kilpatrick: *Foundations of Method*, pp. 136 ff. New York: The Macmillan Company, 1925.

intents and purposes the same. There is a slight difference in aggressiveness, it is true—the male being the aggressor—which is, doubtless, innate and inherited, and seems in some way related to difference in sex function. But even this is slight and otherwise our boy and girl come into the world with the same equipment and possess the same elemental wishes.* The modern active, athletic, vigorous girl of today stands out in distinct contrast to the clinging vine of a few years ago. Her interests are essentially "boy-like" once society permits her to express them; equally conspicuous is the modern professional girls' leader as compared to the leader of the old school.

Conspicuous differences between the sexes in most traits is very generally assumed in popular thinking, and the average individual has no hesitancy in describing them dogmatically. The weight of modern scientific evidence, however, is all on the side of disproving this assumption. Certainly in comparing play interests, one is impressed with their similarity at most points rather than their differences.† Girls may like to make something in arts and crafts slightly different from what boys enjoy, but both like to build, and there is not nearly as much difference in what they like to build as the popular mind supposes. Girls may possibly enjoy a slightly different type of dramatics, but both like make-believe and rhythm. And what is infinitely more important, both are human beings—members of human society—and are subjected to the same social laws, moulded by the same social

* See C. C. North, *Social Differentiation*, pp. 112–120. Chapel Hill: The University of North Carolina Press, 1926.

† See H. C. Lehman and P. A. Witty, *The Psychology of Play Activities*. Chapter on "Sex Differences," pp. 83 ff. New York: A. S. Barnes & Co., 1927.

process, motivated by the same elemental desires, arrive at personality, adjustment, character by the same route. The leaders of each will do well to study the camp reactions of the other.

We have concerned ourselves particularly with four main aspects of camp administration:

First: Our study has attempted to determine the ef-

fects upon character and personality of the organized camp in so far as such effects can be obtained from the campers themselves, and to secure the reaction of the campers to the devices used for the development of spiritual and moral values. A broad interpretation of the word "moral" has been used, making the term practically synonomous with "social."

Second: The study has attempted to secure the boy and girl reactions to camp leadership—its type, age, and qualifications.

Third: It has attempted to obtain the campers' reactions as to the extent to which it is wise to schedule the time of campers and to what extent they should be entirely free to do as they choose—in short, to obtain their opinions as to the relative value of the formal, intensively organized, scheduled type of camp program and the free-time informal system.

Fourth: It has inquired into the relative popularity and importance of the various activities which are or may be included in a camp program.

We shall delve slightly here and there into other camping problems and phases of camp administration, but, in the limited scope of this volume, only as information concerning them may incidentally creep into these findings.

In selecting the sources of information for the study, preference was given to the private camp, because it was felt that the private camp has led the way in the advance-

ment of the experiment of camping, that it has leadership as a rule of a superior type, and that camping at its best would be found there. It was also felt that the private camp conducted as a rule a more diversified and varied program involving a greater range of activities than the

short-term or organization camp, and would, therefore, be more satisfactory from the angle of our study dealing with program and activities. Furthermore, it was felt that, while the organization camp boy or girl spends on an average from two to four weeks in camp, the private camp boy or girl spends eight weeks, and would thus be inclined to have a more intimate understanding of the problems under discussion, and a closer acquaintanceship with all the campers and counselors in camp.

The camps involved in our study, therefore, were of the following types:

| | |
|---|---|
| GIRLS | |
| Private camps | 31 |
| BOYS | |
| Private camps | 16 |
| Y. M. C. A. camps | 2 |
| Boy Scout camps | 2 |
| Total | 20 |

The individual campers studied group themselves as follows:

| | |
|---|---|
| GIRLS | |
| From private camps | 51 |
| BOYS | |
| From private camps | 37 |
| From Boy Scout camps | 6 |
| From Y. M. C. A. camps | 6 |
| Total | 49 |

The method used in securing the camper reactions to the problems in which we are interested was the personal interview. An interview was arranged between each boy camper and the writer in each case at the school which the camper attended. In a private room we would sit down together and talk over camp experiences, the writer drawing out the camper on the various problems and recording his reactions on the schedule blank. The average length of these interviews was two hours. The procedure with the girl campers was very similar except that a small group of girls was taken together, usually

three or four, and they were permitted to record their own reactions after the question was explained to them.

All the campers were interviewed at Columbus, although the camps they attended ranged from coast to coast in location. These campers constituted all the children from private camps in nine schools in the better residential sections of the city. Numerically, the sample is small, it is true; many more could have been reached by the use of a general questionnaire in place of the time-consuming personal interview, but the particular reactions which the study sought could probably not have been thus obtained.

Statistical tabulations of these boy and girl reactions we shall refer to often, but they will not be relied upon exclusively in utilizing this material. Considerable emphasis is at times also placed upon the reactions of individual campers when such individual replies seem particularly noteworthy and illuminating.

Following the statistical tables there are frequently lists of "Examples" giving in detail typical individual replies. Owing to the fact that the individual boy reactions were recorded personally by the author while the girl campers were met in small groups and recorded their own, these detailed examples rely for the most part on material from the boy reactions.

In addition to these sources of information considerable reliance has at times been placed upon the case records of our own camp and tables from them presented. In each case, however, these tables are plainly labeled. The records of ninety-three campers were utilized for this purpose, these campers coming from all sections of America.

## CHAPTER II

### CHARACTER EFFECTS OF CAMPING

We are all of us throughout life engaged in the business of forming an endless chain of behavior patterns called habits—patterns which make us dress alike, act alike, talk alike, eat alike, and so on. "What is more obvious about us all than that we do the usual thing at the usual time in the usual place in the usual way?" * Now, if a boy or girl were to spend a summer entirely alone on an isolated island he would form habits, drift into ways of acting by trial and error. But habits are also acquired by *borrowing*, that is, by imitating other people who have them. Whenever people are together they drift into each other's ways of acting; they thus increasingly develop group ways.† If the group is a folk or a tribe, we have "folkways." I suppose, if it is a camp, we may call them "campways."

We are all of us both conscious and unconscious imitators; in fact, our imitating proclivities are among our most noticeable characteristics. We find imitation characterizing all age stratifications of humankind, but if it is strong in adulthood, it is far stronger in the camping years of boys and girls which we are studying.

* F. E. Lumley, *Principles of Sociology*, p. 89. New York: McGraw-Hill Book Company, 1928.

† See R. E. Park and E. W. Burgess, *Introduction to the Science of Sociology*, Chapter 2. Chicago: The University of Chicago Press, 1924.

Also, F. E. Lumley, *Principles of Sociology*, Chapter 5. New York: McGraw-Hill Book Company, 1928.

Those ways which a number of the campers in a given camp have, tend to be very rapidly adopted by all the rest, especially if these ways are successful. What do we mean by successful? If they bring satisfaction, pleasure, and by this we mean, broadly speaking, if they lead to new experience, recognition, response and security—the four elemental wishes. Here are a boy and his pal who have a custom of going out behind their tent and lying on their blankets for a sun bath during the rest hour. The idea appeals to others and they do likewise, and soon we have a considerable scattering of sunbathers down the tent line. Then the number increases tremendously and it becomes practically universal in the camp and persists as a custom from year to year. Thus we have the formation of a folkway or campway. And what we have said about sun bathing we can say about getting up promptly with the morning call, brushing teeth, combing hair, "crabbing" at baseball games, table manners, receptions accorded new campers, noise after taps, attitudes of helping others, and so on without limit. Every camp has its own campways; no two are alike in customs. And a new camper soon adopts the ways of the camp; the habits of the group—desirable or undesirable—become his habits and he takes them away with him as a part of the contribution of the camping experience.

Just to what extent the habits and attitudes acquired at camp carry over into the home society on the camper's return is, of course, very difficult to say or to ascertain. Of course, on his return he tends to take on the ways of the home society again. But his reaction to the home and neighborhood environment is different be-

cause of his experience at camp; he is toned, conditioned, predisposed by the camp experience. That there is much, very much, "carry over," especially if the two environments are not too radically different, seems a safe conclusion. One is constantly so impressed in reading the winter correspondence from the parents of campers.

We must remember that a great deal of this desire to be in harmony with the habits of the camp is unconscious, —and thus imitation is a more potent force than it would appear to be on the surface. " 'Everybody's doing it' is our crude and slangy way of expressing this same fact (of being in accord with the ways of the group). Everybody's doing it because it is the thing to do. . . . What everybody is doing I can hardly resist doing because of mental contagion." *

Let us go one step farther. When campways, customs, folkways have been practised for a time and we meditate upon them and decide that they are good for the camp and indispensable to its welfare, we have what in the great society are called "mores," but what in camp parlance we term "camp traditions." The campways are mere habits of acting and ways of doing, little thought about and often unconscious; the traditions are ways which have been definitely evaluated as essential to the camp welfare, and conformity to them is urged or required by the group. Going in swimming is a campway, wearing bathing suits is a camp tradition; the use of current camp slang phrases is a campway, the tabooing of vulgarity is a tradition, or the slang phrase may become

* F. E. Lumley, *Principles of Sociology*, p. 94. New York: McGraw-Hill Book Company, 1928.

tabooed by the traditions if it becomes offensive. Receiving new campers fraternally is in many camps a tradition.

Now, when we consider the tremendous imitative capacity of boys and girls, and realize that the ways, customs, traditions which prevail in the camp are taken home incorporated to a greater or less degree in the personality of every camper, we begin to comprehend the vastness of the social potentialities of camping. I can think of no place outside the family where imitation—harmonizing with group customs and ideals—can affect character so profoundly as in the intimate contacts of camp, which is an isolated harmonious society, lived in day and night for eight weeks. To spend a summer with wholesome campers, in a group with worthy traditions, and associated with counselors of culture and idealism, is sociologically one of the finest experiences that can come into the life of any girl or boy. Likewise, immeasurable damage to finer sensibilities, attitudes, motives, habits, can result and does result here and there in the camping field, when leadership is unworthy and campers not carefully picked.

The young man or woman of splendid character, refinement, culture, did not arrive at that condition by accident. They are the result largely of their associations; the number and quality of their contacts have made them. The thing that I am and the thing that you are is an artificial thing; we arrive at the type of culture which those we associate with are capable of giving us.

Just what the tone of the campways and traditions is depends to a very large extent upon the leadership. The

director and his staff, from past experience concerning what is good for a camp community, set up certain "traditions" at the founding of the camp, which have the capacity of becoming vital and compelling to the extent that they are in accord with happy, satisfying living in the camp. As time goes on and the camp develops campways, habits, of its own, the staff and leading campers evaluate those which seem to effect the well-being of the group and either taboo or stimulate and incorporate them in the traditions, as the case may be. Undesirable campways are constantly appearing. Camps vary greatly in the quality of their atmosphere, spirit, ways. The traditions, then, are the outgrowth of the living together of campers, counselors and directors; they are generated by the group and not superimposed.

But more than any other individual the character of the director leaves its imprint on them—it is his idealism, his sense of values and objectives which give tone to the traditions and in the end determine their quality. Needless to say, however, the ability of his personality to affect the traditions is greatly diminished if he surrounds himself with counselors not in complete sympathetic accord with his ideals.

But whatever the campways and traditions are, good or bad, let us reiterate that through the uniformizing process which society everywhere employs, they tend to become the personal habits and ideals of the individual campers. There is no way to dodge this character issue if we would. People—campers—take on the habits of the group. A camp not entirely worthy in its motives, ideals, ways, traditions, is a menace to personality. One that is

worthy is a socializing, humanizing, civilizing force than which there is no greater.

Even a superficial perusal of camp announcements and booklets impresses one with the universality of the character-building motive. Regardless of the type of camp which they may be conducting, and regardless of how far the technique they employ may differ one from another, all camp men and women seem to be motivated by the same high idealism and the same unfailing desire to contribute to the moral well-being and character formation of the boys and girls entrusted to their care. These are characteristic expressions of the adult-aim.

Gibson's ten objectives of the summer camp, by which he proposes to measure the value of every camp activity, places the weight of emphasis distinctly upon the moral and social contributions which camping should make. Says he: "A worthwhile camp will have definite objectives and ideals, toward which every phase of camp life will be directed. These objectives should include health giving, nature acquaintance, wholesome fun, social adjustment, self-reliance, joy of achievement, leadership training, altruistic service, religious worship, character making." *

Likewise, in the "Basic Standards for Organized Summer Camps," adopted by the New England Branch of the National Association of Directors of Girls' Camps † in May, 1923, we find character emphasized along with

* H. W. Gibson, *Camp Management*, p. 6. Cambridge: The Murray Printing Company, 1923.

† Consolidated in 1924 with the Camp Directors' Association.

health and joy as one of the three measuring rods which the good camp applies to its work.*

Merely labeling the camp as a character-building enterprise, however, does not make it that; character of some sort inevitably results but it may be of a low level, as we have seen. The optimistic view that merely because an institution is labelled a boys' or girls' camp it is a panacea for all the ills of character is a pleasant one to hold, but there can, of course, be no such confidence. It depends upon the camp, its ways and traditions, the educational methods and skills which it employs, and preeminently upon the tone and quality of its leadership. Even the camp director cannot be as confident as many

* Article III of these standards is as follows: (H. W. Gibson, *Camp Management*, p. 32, Cambridge: The Murray Printing Company, 1923.)

"Turning now to the higher purposes which the good camp fulfills we believe that the good camp should apply to its work, as well as to its corps of helpers, three measuring rods: Health, Character, Joy.

"(a) We believe that the good camp measures its location, sanitation, food, equipment, personal relationships and program in terms of health. It makes the inculcation of health habits an integral part of the camp program, and strives to achieve for its campers good health as a durable and joyful possession, worthy of daily effort and attention.

"(b) We believe that the good camp measures its location, its equipment, personal relationships, and program in terms of character. It consciously and unconsciously develops in its campers the great fundamental virtues, such as: obedience to law for the good of the whole, resourcefulness, loyalty, tolerance, generosity, a desire to serve, leadership; in short, just the qualities most needed for good citizenship.

"(c) We believe that the good camp measures its location, its equipment, personal relationships and program in terms of joy. It secures happiness for the camp season. More than this, one of its chief effects is to enable our youth to revalue for themselves the various ways men employ to secure it. Thus, it educates for leisure and for the lifelong enjoyment of the durable satisfactions of life.

"We, then, the members of this Association, take upon ourselves again our loved task, the conscious work with life itself.

"Let us ever and always try to measure our work in the achievement for ourselves, our helpers, and our campers, of more abundant life."

of the profession are that his camp is developing fine character, unless he is utilizing the best of modern measuring devices and is constantly alert in applying them. He may be developing something very different and not be aware of it. There is a tremendous need throughout the rank and file of camps, it seems to me, for a greater definiteness of objectives. Camp directors, as we have seen quite generally, hold the character-building objective and to it frequently add other generalizations such as health, education, and the like, but character-building is a vague, indefinite, ill-defined term. It needs careful definition by each camp director,—it needs analysis and division into its parts, into specific character qualities which the camp hopes to concentrate upon. And likewise with the other sweeping objectives. Thus analysed, we can hope to measure the results of our efforts to accomplish them at the season's end, but not otherwise. In other words, each director should know very definitely just where it is that he is going with his camp, just what landmark he expects to reach—then only can he intelligently select the machinery which will take him there and with wisdom map out the course over which he will guide the camp.*

Let us now turn to the campers who have evaluated their camping experiences for us in the interviews which form the background of our study and obtain their comments on the character factor. By far the greater majority, both girls and boys, agreed that the moral tone of the camps they attended was high and the atmosphere

* See pages 102 ff.

helpful and uplifting to the campers. In answer to the question: "Was your camp good for a boy or girl morally?" we have the following results:

| BOYS | |
|---|---|
| Yes | 41 |
| No | 4 |
| Fair or doubtful | 3 |
| Depends on boy | 1 |
| Total | 49 |

| GIRLS | |
|---|---|
| Yes | 49 |
| In most ways | 1 |
| Yes, if discrimination is used in choice of friends | 1 |
| Total | 51 |

The eight boys turning in negative or qualified answers referred to smoking, swearing and gambling as the undesirable features present in the camp they attended. An intimation of the extent to which these elements appeared in the campways can be gleaned from the following reactions in answer to the question: "What bad habits did you develop in camp?"

| BOYS | |
|---|---|
| No bad habits developed | 40 |
| Smoking | 3 |
| Swearing | 2 |
| Gambling | 1 |
| Bad table manners | 1 |
| Crabbing too much | 1 |
| Laxity in brushing teeth | 1 |
| Disobedience | 1 |

GIRLS

| | | |
|---|---|---|
| Blanks | | 13 |
| None | | 12 |
| Swearing | | 4 |
| Eating too much and too fast | | 4 |
| Eating too much | 3 | |
| Eating too fast | 1 | |
| Was babied and spoiled | | 2 |
| Cliques | | 2 |
| Eating between meals | | 2 |
| Making a noise with mouth | | 1 |
| Lack of courtesy and little things | | 1 |
| Teasing | | 1 |
| Become careless | | 1 |
| Acting older than I am | | 1 |
| Calling adults by first names | | 1 |
| Chewing gum | | 1 |
| I want my own way | | 1 |
| Hard to keep quiet now | | 1 |
| Screaming | | 1 |
| Giving things away | | 1 |
| Quarreling | | 1 |
| Gossiping | | 1 |
| Developing mannishness | | 1 |
| Developing a certain loudness | | 1 |

Naturally any inquiry into personal bad habits or undesirable moral attitudes resulting from contacts in the camp society would be answered reluctantly. The very nature of the questions would tend to throw the camper on his guard in answering, which makes the above tabulation seem of trifling scientific interest. However, this

question was asked near the end of the somewhat lengthy interview which was informal and conversational in nature, during which every effort was made to secure the confidence of the camper and to cause him to talk freely and unreservedly, and the writer was constantly impressed with the apparent frankness with which the questions were met. There may have been many so-called bad habits developed which the girls and boys were not conscious of, but they doubtless were aware of habits started at camp which they found not to be in complete accord with the folkways and mores of their age stratification in their home society.

There is little doubt, however, but that the boys and girls would answer more freely and unreservedly the question concerning the bad habits which other campers manifested in camp. The exact wording of the question was: "What bad habits did any of the other campers manifest?" and the results are as follows:

BOYS

| | |
|---|---|
| None | 24 |
| Smoking | 12 |
| Swearing | 6 |
| Impure-minded | 4 |
| Gambling | 3 |
| Disobedience | 2 |
| Crabbing | 2 |
| 'Extreme familiarity' | 1 |
| Disloyalty to counselors | 1 |
| Stealing others' eats | 1 |
| Selfishness | 1 |
| Sneaking to town | 1 |

GIRLS

| | |
|---|---|
| Blanks | 18 |
| None | 6 |
| Swearing | 5 |
| Cliques, only associating with certain girls | 5 |
| Gossiping, talking behind back | 4 |
| Becoming spoiled through popularity and attention | 3 |
| Fussing and quarreling | 3 |
| Crushes | 2 |
| Immorality | 2 |
| Impoliteness | 2 |
| Fault-finding | 1 |
| Vulgar joke telling | 1 |
| A mannishness | 1 |
| A crudeness and coarseness | 1 |
| Bad table manners | 1 |
| Teasing | 1 |
| Bossiness | 1 |
| Self pity | 1 |

Judging from these tabulations, smoking, while it did not appear in the girls' camps at all, is the most frequent of the few "bad habits" which boys manifest in camp. The use of tobacco was tabooed by the traditions of every camp studied, but of the twenty camps, there was some evidence of smoking in at least eleven. That it was not in the campways of most of these, however, is evidenced by the fact that in all but three it was practiced only by two or three older campers who took particular pains to keep themselves out of sight of the counselors. These boys may have brought the habit to camp with them and found difficulty in dropping it to conform to the traditions, or, and this is more likely, they may have been urged on by the desire for new adventure,

which is the spirit of daring, of disregard for prevailing customs and group interests. We tend to conform but the urge for new adventure leads us now and then to non-conformity. Then the pressure of the group traditions, if they are vital, swings us back in line. One boy with the pattern fixed, sets the example and the spirit of daring, seeking new adventure leads others to venture beyond the campways also. Strong active traditions minimize such moral adventuring and, as we have seen, tend to become the personal behavior patterns of the campers. That most of the camps studied seemed to have such traditions regarding smoking is apparent in our findings. No type of boys' camp studied was entirely free from this practice,—it was reputed to exist in Y. M. C. A., Boy Scout, and private camps.

Let us look at some examples.

### EXAMPLES—SMOKING

1. Present age 16; has attended five different private camps and has been in camp yearly beginning with his eleventh year.

He thinks smoking is more prevalent in camps than any place else where boys gather. He himself learned to smoke there and most of the boys did. He had never smoked before going to camp. In one of the five camps there was no smoking, in two only an occasional boy, but in the other two which he attended in recent years there was considerable. These were specialized types of camps, however, one a Canadian canoeing camp and the other a forestry camp, and were patronized largely by older boys. He thinks that if he had attended a boarding school instead of a day school he might have

found more smoking there than in camp. Aside from smoking, he thinks the influence of camp is almost entirely for the good.

2. Present age 14; attended a camp closely associated with a military academy both in location and management. Attended one season, his fourteenth year.

He says many of the boys smoked. The military academy conducted summer school for older boys on the same property. He also says the counselors occupied staff quarters and did not sleep in the tents with the boys.

3. Present age 14; attended an eastern private camp three seasons, his eleventh, twelfth, and thirteenth years.

He says one year when he was in the Junior Camp he walked into a tent in the Senior Camp and saw two boys lying on their bunks smoking. This is the only time he ever saw smoking in this camp.

4. Present age 13; attended a Boy Scout camp for two weeks one season, his thirteenth year.

Says he saw campers smoking in town once when he was there on leave.

5. Present age 13; attended a city Y. M. C. A. camp, one season, his thirteenth year.

He says some of the boys smoked. He did not mind the fact that the boys smoked, he says, but there was a camp rule against smoking and some of the leaders knew that these boys were smoking, which caused him to lose his respect for the leaders because they did not enforce the rule.

"Extreme familiarity," the phrase used by one boy in describing the bad habits appearing in camp, is taken

to mean irregular sex habits practiced by the campers in camp. This boy was 16, and has attended five different camps. It is the only instance where this sort of thing came up during the interviews. When older boys were being interviewed, they were asked directly concerning the sexual tone of the camp, and with this one exception it was invariably referred to as splendid.

Among the girls, however, it will be noted that there are two direct references to immorality among the undesirable habits other campers developed, and two to crushes. By crushes we refer to an absorbing affection between two members of the same sex "which involves jealousy, and demands the exclusive response of the object to which it becomes attached." * While crushes frequently appear between campers, the usual form is when an older and superior individual, such as a counselor, is made the object of devotion by a camper. Crushes are not uncommon in boys' camps but they are apparently not nearly so prevalent nor do they present the problem to the management that they do in girls' camps. Whether the crush must be considered psychologically as a mild form of sex perversion is uncertain at this stage of research, but however this may be, it is temporary, evanescent, passing usually as soon as the individual returns to a society containing both sexes and leaving no injurious results on personality.† It may, however, seriously incapacitate the victims for normal participation in the

* L. S. Hollingsworth, *Psychology of the Adolescent*, p. 132. New York: D. Appleton & Co., 1928.

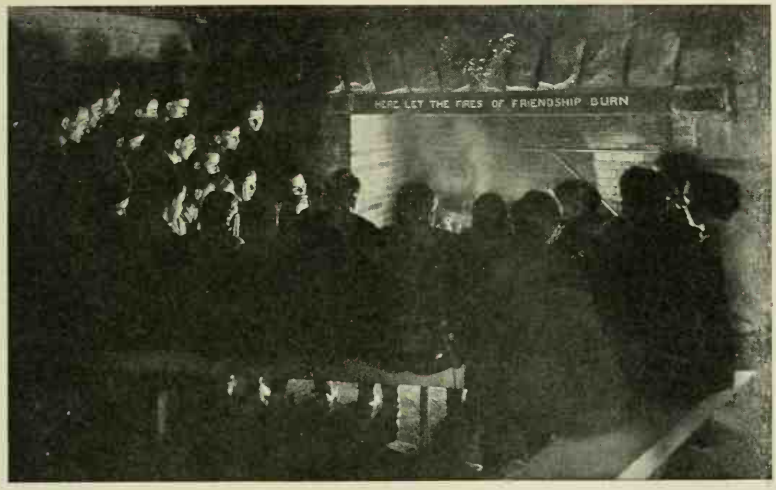
† For an interesting and more detailed discussion of crushes and other mating problems see L. S. Hollingsworth, *Psychology of the Adolescent*, Chapter 5, particularly pp. 130–136. New York: D. Appleton & Co., 1928.

camp program. They are much given to day-dreaming and respond but little to activities otherwise popular—and consequently their crushes may be responsible for the girl's deriving but few of the usual benefits of camping. Furthermore, camper-counselor crushes, if unwisely handled, may demoralize a camp—epidemics of them have been known to destroy morale and jeopardize the success of the season's work. Such epidemics are usually not of long duration, but should not have been allowed to start in the first place. A wholesome, matter-of-fact, unsentimental attitude in dealing with the afflicted ones on the part of counselors involved is the best preventive and remedial measure. Usually the counselor who is a party in the crush is not at fault nor responsible for the relationship but she can do much to encourage or discourage it. The counselors' training program, particularly in girls' camps, should include a careful discussion of the nature of crushes and the preventive measures to employ. It is hard to generalize in such training for each case usually requires special individual treatment. Here the counselor needs the assistance of the camp personality expert with a background of psychiatry.*

Crushes must not be confused with camp friendships which form one of the beautiful and most worth while aspects of camping. They differ in that one's circle of friends may include three or a half dozen or a dozen individuals all devoted one to another, whereas the crush is confined to two people. In friendship, although there may be a marked affection between two individuals, there is a wholesome emotional independence of each

* See pages 103–104.

other, while in crushes the object of affection absorbs all of one's emotional response to the extent that she flies in a jealous rage or a state of depressed impotency when-




ever the other is away with other friends or shows special interest in other people.*

The three boys listing gambling in the tabulation above referred to playing cards for small change.

Gossiping appears occasionally among the girl reactions and is an undesirable behavior pattern which some girls seem to be taking away from the camping experience. While boys frequently referred to bullying and similar teasing as a trait in their fellow campers which they did not like, girls referred to gossiping, whispering, and "too many secrets." This seems to be a character-

* See L. S. Hollingsworth, *Psychology of the Adolescent*, p. 134. New York: D. Appleton & Co., 1928.

istic difference in the methods employed by the two sexes. It would seem that if the development of an appreciation of others and the beauty of personality is an objective of the camp, active traditions against gossiping and "backbiting" in the girls' camps and bullying in the boys' would arise and such conduct would come into conflict with the camp spirit. It would seem that there is a need in some camps for such traditions. Closely related here also is the development of cliques and the lack of a democratic spirit among the girls.

Several girls were conscious of a loss in politeness, courtesy, table etiquette, and "little things," and the development of a "certain crudeness," coarseness, loudness, and mannishness.

Summing up the bad moral effects of organized camping, smoking and swearing are the only habits named by the boys appearing frequently enough to deserve much consideration, and with the exception of three camps, smoking was practised only by an occasional boy who was not in accord with camp traditions.

Among the girl campers, swearing, gossiping, and cliqueing, and a certain coarseness in manners are the most conspicuous, with immorality and crushes appearing twice each.

## WHAT GOOD HABITS DID YOU DEVELOP AT CAMP?

BOYS

| | |
|---|---|
| Keeping regular hours | 13 |
| Taking the "razzing" of the crowd as a good sport | 9 |
| None, or can't name them | 9 |
| Brushing teeth regularly | 7 |
| Relying on self and caring for self | 5 |
| Obeying promptly and exactly | 5 |
| Doing more of the home work | 5 |
| Working about home | 2 |
| Working without kicking | 1 |
| Making own bed | 1 |
| Caring for house | 1 |
| Giving in to crowd and not expecting own way every time | 4 |
| Controlling temper | 2 |
| Being on time | 2 |
| Controlling swearing | 2 |
| Being decent to "small kids" | 2 |
| Saving his money | 2 |
| Taking orders without crabbing | 2 |
| Keeping himself tidy | 2 |
| Eating lettuce | 1 |
| Cleaning self up in morning | 1 |
| Getting along with the boys | 1 |
| Planning his day | 1 |
| Making friends | 1 |
| Reading the Bible and praying | 1 |
| Being courteous | 1 |

## WHAT GOOD HABITS DID YOU DEVELOP AT CAMP?

GIRLS

| | | |
|---|---|---|
| Keeping regular hours | | 9 |
| Keeping regular hours | 6 | |
| Getting up early | 2 | |
| Going to bed early | 1 | |
| Mixing well and making friends | | 6 |
| Learned to eat everything | | 6 |
| To eat everything | 2 | |
| To eat vegetables | 2 | |
| To eat bread | 1 | |
| To drink water | 1 | |
| Neatness | | 6 |
| Good sportsmanship | | 5 |
| Good sportsmanship | 3 | |
| Good loser | 2 | |
| Good posture | | 5 |
| Consideration of others | | 4 |
| Consider others | 1 | |
| Unselfishness | 1 | |
| Help others | 1 | |
| Nice to everybody | 1 | |
| Promptness | | 3 |
| Courtesy and politeness | | 2 |
| Independence | | 2 |
| Obeying when spoken to | | 2 |
| Self-control and restraint | | 2 |
| Dependability | | 1 |
| To like work better | | 1 |
| Right spirit everywhere | | 1 |

| | |
|---|---|
| Taking cold shower daily | 1 |
| Reading Christian Science lesson daily | 1 |
| Cheerfulness | 1 |
| Perseverance | 1 |
| Not to fuss | 1 |
| Not to bite finger nails | 1 |
| Courage to dive | 1 |

Now if we attempt to analyze in detail the beneficial qualities which the campers have given us, we find they throw themselves in a general way under three main heads—social adjustment, physical habits, and self-reliance:

BOYS

| | | |
|---|---|---|
| *Social Adjustment* | | 29 |
| Taking "razzing" of the crowd as a good sport | 9 | |
| Obeying promptly and exactly | 5 | |
| Giving in to crowd, not expecting own way | 4 | |
| Self-control | 4 | |
| Taking orders without crabbing | 2 | |
| Being decent to "small kids" | 2 | |
| Getting along with boys | 1 | |
| Making friends | 1 | |
| Being courteous | 1 | |
| *Physical Habits* | | 23 |
| Keeping regular hours | 13 | |
| Brushing teeth regularly | 7 | |
| Keeping self tidy | 2 | |
| Cleaning self up in morning | 1 | |
| *Self-Reliance* | | 10 |
| Relying on self and caring for self | 5 | |
| Doing more of the home work | 5 | |

GIRLS

| | | |
|---|---|---|
| *Social Adjustment* | | 29 |
| Mixing well and making friends | 6 | |
| Good sportsmanship | 5 | |
| Consideration of others | 4 | |
| Promptness | 3 | |
| Courtesy and politeness | 2 | |
| Obeying when spoken to | 2 | |
| Self-control and restraint | 2 | |
| Dependability | 1 | |
| Right spirit everywhere | 1 | |
| Cheerfulness | 1 | |
| Not to fuss | 1 | |
| To like work better | 1 | |
| *Physical Habits* | | 28 |
| Keeping regular hours | 9 | |
| Eating everything | 6 | |
| Neatness | 6 | |
| Good posture | 5 | |
| Taking cold shower daily | 1 | |
| Not to bite finger nails | 1 | |
| *Self-Reliance* | | 2 |
| Independence | 2 | |

Let us meditate for a moment on this matter of social adjustment. That it should occupy the eminent position it does in a girl and boy-made list of camping benefits is striking.

Our infant as he comes into the world is not human in the sense of possessing human nature. He is merely potentially human, the material out of which human nature is to be created. Could he be raised away from all human contacts, in complete isolation, the result would be anything but human, an animal human only in

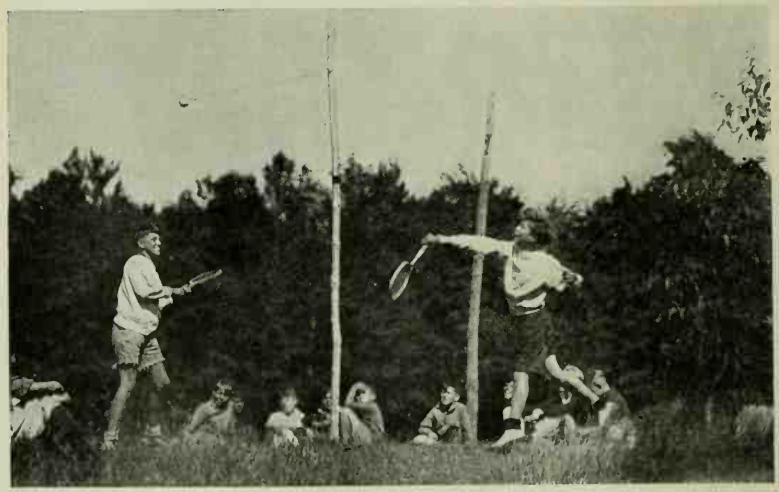
form, unable to speak other than to utter queer guttural sounds with his throat, unaccustomed to eat with his hands, or to stand erect, shrinking away from man as any animal of the wilderness would do. Complete isolation from infancy on is, of course, impossible since the baby would die from want of care, but there are a number of examples of men who lived from very young years in absolute detachment and in association with animals—the "feral" men described by Small and others*—with the result that human qualities seemed utterly lacking and a fierceness and savageness resembling that of the wild beast existed which made taming well nigh impossible.

It is society—contacts, association, people—which creates human nature and which acts upon, moulds, shapes, fashions the crude material of the infant, potentially human, into an acceptable, normal human adult. Denied contacts, we have no human nature.

A normal boy or girl, then, is human or inhuman, civilized or savage, educated or ignorant, moral or immoral, social or anti-social, cultured or uncultured, depending on the contacts which he or she is privileged to have. In short, the kind of personality we attain depends on the number and kind of our associations.

We have seen the brute-like result of complete isolation. The backwoods lad reared on the frontier of civilization attains something infinitely finer and higher than the feral man in that he has had human contacts, however meagre, associations with the human group whose

* See R. E. Park and E. W. Burgess, *Introduction to the Science of Sociology*, pp. 239–243. Chicago: The University of Chicago Press, 1924.



group habits, ways, attitudes, have become his. Without a pattern there can be no imitation. But how far the backwoods lad falls short of the village lad in social habits, culture, ease, poise, sureness, sociability—human qualities! And how far the village lad with a small circle of associations falls short in these respects of the lad whose contacts are many! The same is true of the lad with an eighth grade education as compared with the high school or college graduate.

Contact, association, is the educating, civilizing, socializing, humanizing factor in life, and herein lies perhaps the greatest contribution of organized camping. Boys and girls need many, many contacts with boys and girls of their own age, and with men and women. They need new and varying human contacts. They need close, intimate contacts. They need to get away from the kids in their block in the city for a period each year, and from the gang at school,—yes, and from their parents. New associations push the horizon farther back, broaden the vision, tone, shape, humanize the personality. Intimate contact with many fine wholesome companions for eight weeks in camp—different companions from those of the winter—is one of the most constructive experiences that can enter the life of a boy or girl.

How often one hears parents say that their boy or girl has been raised in a cultured, refined home with much companionship between parent and child, and that they feel better results are attained if they all go together on a vacation rather than allow outside contacts to enter which may be destructive to home training. But is not this opposed to the facts as we have seen

them? Boys and girls have been with parents throughout the year. They need new contacts, intimate association with other adults, many other adults, for the sake of personality development and social adjustment, for the sake of successful living in this great complex society in which we find ourselves submerged. Mother's apron string has ruined many an otherwise carefully and intelligently planned career. We cannot give boys and girls too many contacts. "It is only slowly and laboriously, in fruitful contact, co-operation, and conflict with his fellows that he attains the distinctive qualities of human nature." *

The most difficult lesson that any individual has to learn in the world is how to get along with others. None of us ever learn it completely. When we do, we can be called civilized. Life from birth to death is a problem of social adjustment—of the ability to live harmoniously with others. ". . . The knowledge most worthwhile in our human world is knowledge of human beings in their relationships—of humans living together and the problems involved therein." † Boys and girls, as a rule, because of their inexperience, the fewness of their contacts, are sorely lacking here, especially as we see them on their first appearance in camp. This is the period when the fundamental lesson of adjustment must be learned. They have had their own way largely throughout life, they have thought in terms of self, they mix poorly, they

* R. E. Park, *Principles of Human Behavior*, pp. 9–16. As quoted by R. E. Park and E. W. Burgess, *Introduction to the Science of Sociology*, p. 76. Chicago: University of Chicago, 1921.

† C. A. Ellwood, *The Social Problem*, p. 224. New York: The Macmillan Company, 1927.

are ill at ease in the presence of adults, they attempt to gain their ends by crying spells or scenes of anger. In the give-and-take of camp life, in the constant intimate contacts with boys or girls and adults throughout the summer in natural, life-like situations, they learn in camp, probably better than in any other institution except the family, what "goes" with folks and what doesn't, what they must do to "get along" with people. If social adjustment is not the greatest contribution of camping, it certainly, along with health, is one of the two greatest.

It was most interesting to note how many of the campers interviewed put forth vividly this idea of "getting along" with people, giving in to the will of the group, considering the happiness of others, making friends, as the greatest contribution camping made to their lives. It would seem that the average camper would be unconscious of a development of this sort, or if conscious of it would find difficulty in putting it into words, but it will be noted that the concepts of social adjustment are more numerous in the tables above than those of the formation of beneficial physical habits.

Let us turn to a few examples.

### EXAMPLES—SOCIAL ADJUSTMENT

1. Present age 12; spent three seasons in an eastern private camp, his eighth, ninth, and eleventh years.

He says he had always had his own way at home and had had everything he wanted. When he went to camp he found he could not have his own way all the time. The going was hard for him for a while—fits of anger and crying spells when he could not get just what he

wanted. He found these things made it increasingly hard for him to get along. A few weeks of camp taught him the necessity of giving in to the crowd, he says, and not expecting his own way.

2. Present age 14; spent one season in a middle western private camp for girls, her fourteenth year.

She says she had always been self-centered in her interests. At camp she came to be thoughtful of others and to be considerate of their desires and interests.

3. Present age 14; attended an eastern private camp one season, his twelfth year.

He says he learned for the first time at camp that he could not get his own way every time, as he had been accustomed to doing at home. The camp made a good sport out of him, he feels, and taught him to consider the wishes of others.

4. Present age 12; attended a Boy Scout camp one season, his 12th year.

He says he was "grouchy" when the boys ordered him around or teased him. He learned to take their jokes and be a good fellow.

5. Present age 13; attended a private camp one season, his twelfth year.

He says he was "razzed" unmercifully by the boys when they found he became cross when he couldn't have his own way. Not to get his own way by one means or another was a new experience for him. The boys soon took it out of him, he says—he not only learned not to expect his own way every time, but to take the "razzing" of the boys and like it.

6. Present age 14; attended a Y. M. C. A. camp three seasons, his eleventh, twelfth, and thirteenth years.

He says he was timid, bashful, retiring before he went to camp, and always sought out playmates among boys younger than himself. At camp he gained self-confidence and courage, became a good mixer and felt at ease with the fellows.

7. Present age 14; attended a Canadian private camp two years, his eleventh and thirteenth years.

He thought he was pretty smart when he went to camp in his thirteenth year, he says, and thought swearing was a smart thing to do. The older boys soon stopped his swearing and took the smartness out of him.

EXAMPLES—SELF-RELIANCE

1. Present age 13; attended an eastern private camp one season, his thirteenth year.

He says his parents had always helped him in everything. At camp he learned to depend on himself and not to expect or want the help of others in doing routine things.

2. Present age 12; attended an eastern private camp two seasons, his eleventh and twelfth years.

He says he can care for self better and can keep himself tidy without the help of any one.

The eminence of the social factor in camping impresses again and again in our study. We see it appearing in the tables, "What Phase of Camping Has Meant Most to You?" especially the position accorded "friendships

made" which tops the list among both girls and boys as the factor meaning most to the largest number of campers, and also the position of "learning how to get along with people" in the girls' table.

## WHAT PHASE OF CAMPING HAS MEANT MOST TO YOU?

### BOYS

(142 Replies—49 from the questionnaire study—93 from Camp Fairwood Studies)

| | | |
|---|---|---|
| Friendships formed | | 41 |
| With boys of own age | 36 | |
| With boys and counselors | 4 | |
| Learning to mix | 1 | |
| Learning to swim or improving swimming | | 30 |
| Improvement in athletics | | 12 |
| Instruction | | 7 |
| Classes | 4 | |
| Instruction | 2 | |
| Taught one many things | 1 | |
| Creative activity | | 6 |
| Artscraft | 3 | |
| Woodcraft | 2 | |
| Making things | 1 | |
| Exercise and health | | 5 |
| Outdoor exercise | 3 | |
| Improved health | 1 | |
| Physical development | 1 | |
| Learning to paddle | | 5 |
| Learning to ride | | 5 |
| Activities, the fun they provided | | 4 |
| Advancement in scouting | | 4 |

| | |
|---|---|
| Learning how to get along with people | 3 |
| Learning to care for self in woods | 3 |
| Learning riflery | 3 |
| Trips | 3 |
| Learning nature study | 3 |
| Discipline | 2 |
| Morning dip | 2 |
| Idea of resting | 2 |
| Indian council fires | 2 |
| The White Swastika | 1 |
| Improvement in tennis | 1 |
| Coaching in baseball | 1 |
| Learning to stick to end | 1 |
| Learning to eat all kinds of food | 1 |
| Honors won | 1 |

## WHAT PHASE OF CAMPING HAS MEANT MOST TO YOU?

GIRLS

| | | |
|---|---|---|
| Friendships formed | | 30 |
| Friendships | 19 | |
| Making new friends | 7 | |
| Contacts | 2 | |
| With a certain counselor | 2 | |
| Learning how to get along with people | | 11 |
| How to live congenially with others | 5 | |
| Being a good sport and not expecting own way | 2 | |
| Learning to be unselfish and loyal to group | 2 | |
| To keep quiet and listen to people | 1 | |
| How to get along with strangers | 1 | |
| Learning swimming and life saving | | 7 |
| Developing artistic and handicraft ability | | 4 |
| Artistic ability | 3 | |
| Handicraft ability | 1 | |

| | |
|---|---|
| Learning to paddle | 3 |
| The camp spirit and atmosphere | 3 |
| Dramatic development | 2 |
| Physical and athletic development | 2 |
| Learning to ride | 2 |
| Learning about Christian Science | 1 |
| Learning to care for self | 1 |

The elemental wish for response is undying in the human breast. We long for recognition, fame, eminence, power, the feeling that our personality counts in the group, but we long also for response, the love and intimate appreciation of the few who are close to us. To some boys and girls this wish for response is so dominant that it overshadows the wish for new adventure and prevents them from attempting the camp experience among strangers at all. How often we find a boy or girl who cannot be induced to go to camp unless some pal on his or her street goes too, and finally both are registered with the result that shortly after the opening of camp their ways separate, one falling in with a new camp friend from Chicago and the other with one from San Francisco.

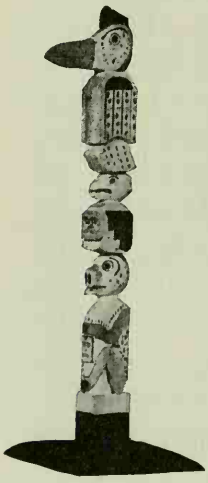
Like each of the four elemental wishes, the wish for response must find satisfaction in camp if the individual remains contented and happy. If the campers are found to be uncongenial by a certain boy or girl, an unhappy, unsuccessful summer or an early withdrawal is the normal result. Frequently, a camper's unhappiness, which he ascribes to other factors at camp or at home, may be traced, by an alert, understanding counselor or an adequate case recording system, to lack of response. The case of a certain older lad lies before me who, the season

before, was an outstanding camper but this year was inert, depressed, long-faced and daily sought the isolation of the woods. A little quiet investigation showed that the other five boys in his tent had labeled him as not of their crowd, and when they recognized him at all it was in a joking way. This may have been bad camp spirit, but that is another story. A change in the tent make-up was effected without mention of the cause, and the boy's attitude changed over night. His smile returned, his interest in activity reappeared, he developed chums, and he finished the season joyously, returning with us the next year.

Homesickness is an aspect of the wish for response. Separated from family ties, the love for new adventure is dimmed by the tears of unobtainable parental response. Now and then in these cases new adventure will thrill and home is forgotten, but only for an hour or two when response again calls. Evening, early morning, and during rain are times when response seems more important than adventure. But it is interesting to note that in most cases homesickness appears during the opening three or four days of camp if at all, while the old

response ties are still fresh and the new not yet established. After a few days, as a rule, the quick forming friendships of boyhood and girlhood are established—new pals are won, new sources of intimacy and response—and the homesick days are passed. Together the homesick lad and his pals enter joyously upon the great new adventure of camping.

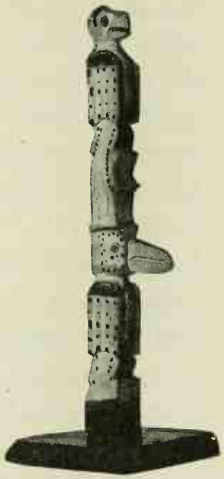
But not all campers are weaned psychologically to a sufficient extent to shake themselves free from the pangs of homesickness so easily. With the coming of early adolescent years or even before there develops a drive in all normal girls and boys to work away from family ties and parental domination and to become independent, self-reliant individuals. This emotional weaning from home folks must take place gradually but completely before adolescence is over if successful manhood and womanhood are to result. Just as physical weaning from the eating habits of infancy often results in emotional upsets, so psychological weaning from the response of home life frequently causes emotional eruptions and depressions. Thus campers in the process of weaning have the outbursts we call homesickness.



This weaning of emotional responses away from the home is one of the most important tasks of "growing up." It is frequently difficult and always painful—the breaking of any habit is usually painful—and many never accomplish it at all, with the result that they embark on a crippled unsuccessful adult-

hood. "They then remain *homesick* all their lives. The homesick individual is ill of a mental illness which incapacitates for activities of adult life. One of the facts earliest appreciated in the modern study of ineffectual personality was that incapacity for adjustment is often connected with abnormal persistence of attachment to the family situation." *

One of the primary tasks confronting parenthood then is a gradual, healthy, normal weaning of children emotionally, and the summer camp is one of the most valuable instruments available for the accomplishment of this. Getting the child away from home at frequent periods will not solve the problem in every case, but with the average individual it is sufficient and in all cases it is a tremendous help. As Hollingworth† says, the mother who causes her boy or girl to sleep in the same room or even the same bed for years without attempting a revision of habits is heading the child toward violent emotional disturbance, and perhaps permanent maladjustment, when the change must come. Homesickness is not caused by the absence of parents alone but by the lack of familiar objects—by an unfamiliar cot to sleep in, the sight of strange food, unfamiliar ways of



* L. S. Hollingworth, *Psychology of the Adolescent*, p. 39. New York: D. Appleton & Co., 1928.

† For an interesting and more complete discussion of this subject of weaning, see L. S. Hollingworth, *Psychology of the Adolescent*, Chapter 3. New York: D. Appleton & Co., 1928.

cooking, the thought that no one is interested in him to the extent of asking him what he wants for lunch and then preparing his favorite delicacies. Crying spells at meals in camp are very common in homesickness. The weaning process must start long before puberty and even before camping years. Violent cases of homesickness in camp point to a lack of gradual weaning by parents before camping years. Much of the fault is with parents who for selfish satisfaction of their own emotions cling to their children and claim their whole devotion instead of assisting them in getting away.* Not only must the emotional habits of the child be superseded in the weaning process, but those of the parent must be superseded also. Whether or not homesickness can be withstood during adolescence, depends on "the age at which the parents cease 'to tuck him in' at night, to wash his ears, to supply his handkerchief, to call him 'baby lamb,' to kiss him before company, to dress him, to cut up his food at table."† A gradual breaking away during childhood, and from eight or nine years on, a month or two away from home yearly, will in normal cases insure a healthily weaned adolescent and adult. And here is one of the great functions and contributions of the summer camp. Our tables abound, as we have seen, in references to self-reliance, the ability to make new friends, and to get along with others.

Painful emotions when one leaves parental response

* See *Concerning Parents:* Readings compiled by the Child Study Association of America. Chapter by F. E. Williams: "Confronting the World," pp. 137-159. New York: New Republic, Inc., 1926.

† L. S. Hollingworth, *Psychology of the Adolescent*, p. 41. New York: D. Appleton & Co., 1928.

behind and embarks on his first camping experience are to be expected, but in normal cases where pre-camp weaning has been gradual and parents sensible, there is no violent outburst and the homesickness passes in a few days as we have noted, to return, if at all, only as sentimental letters from home are received. New friends are made and new sources of response established.

Camp friendships are enduring, real. Campers from cities far apart develop friendships which last from year to year, and appear again in college days. An attachment, an affection for one another, develops between camp pals in the eight weeks of intimate daily contact together which proves to be a most inspiring thing, and many boys and girls, especially older ones, referred in glowing terms to friendships formed in camping days as the priceless contribution of the camp experience. Here again we are reminded of the pre-eminent place the summer camp holds as a socializing, humanizing institution.

Now in our contention that every boy and every girl should have many, many contacts with other boys and girls, we must not forget that the *number* of contacts alone is not sufficient. We must consider the quality. When we recall the tremendous imitative proclivities of mankind, especially of boys and girls, and the fact that the customs of a number of the group tend to become the habits of all through imitation, we begin to realize the disaster which a few boys or girls with undesirable habits may cause. True, the uniformizing process operating in the camp society tends to cause those whose habits are not in

accord with the campways and traditions to conform. But if there are a number of these bringing with them deeply grooved behavior patterns, they will both conform to the campways somewhat and cause the campers to conform to their new ways somewhat, thus changing the campways. Thus it is extremely important that the campers be carefully picked from the standpoint of undesirable moral habits. While the camp may be a tremendous help to these undesirable boys and girls, too many of them will do decided harm. The camp society will unconsciously taboo the habits of the occasional non-conformist, but too many non-conformists form an imitative pattern of their own which spreads. The camp to function at its best should be a carefully selected, harmonious society.

"Were the campers a good crowd for a boy or girl to be associated with?" brought forth the following results:

BOYS

| | |
|---|---|
| Yes | 46 |
| Some of them | 2 |
| Fairly so | 1 |
| Total | 49 |

GIRLS

| | |
|---|---|
| Yes | 48 |
| Some of them | 3 |
| Total | 51 |

One is impressed in Tables I and II (Pages 57-58), "Unpopular Traits of Campers," with the fewness of the undesirable type of boys or girls in camps, such as those referred to under "rough type boys," "bad habits," "bad campers" and "bad influence on younger girls." When high ideals are stressed in the camp advertising, as is almost universally the case among the better-type camps today, there is doubtless a tendency for undesirable campers to stay away.* True, the expression of high idealism in the catalogue will probably not in itself lead any boy or girl to a decision to go to camp—it is "fun" which is largely the motivating force with them, but such idealism tends to keep away those not in accord.

* Compare H. W. Gibson, *Camp Management*, Chapter 4, p. 29 ff. Cambridge: The Murray Printing Company, 1923.

Only those in sympathy with the ideals are inclined to apply for admission.

There is too much of value for thoughtful camp leaders in Tables I and II to omit the study of any detail, but let us consolidate the findings of the tables and see what we get.

## CAUSES OF UNPOPULARITY AMONG CAMPERS

### BOYS

| | |
|---|---|
| 1. The conflict between big boys and small boys | 31 |
| 2. Cliques and those who wouldn't associate with all | 13 |
| 3. Disagreeable and "mean" boys | 11 |
| 4. Boys lacking in spirit and those unwilling to participate in activities | 9 |

### GIRLS

| | |
|---|---|
| 1. Selfish, unsportsmanlike girls | 20 |
| 2. Cliques and those unwilling to associate with all | 11 |
| 3. Girls lacking in spirit and those unwilling to participate in activities | 11 |
| 4. The conflict between big girls and little girls | 6 |

This conflict between older and younger campers, or bigger and smaller campers, is an everpresent characteristic of adolescent psychology wherever boys or girls of varying ages are brought together. The above summary of unpopular camper traits among boys seems most convincing in this direction, and what has a more familiar ring than the comment, "This camp is getting to be nothing but a little kids' nursery"? A similar reaction

## Table I

UNPOPULAR TRAITS OF CAMPERS—BOYS

WHAT PERCENTAGE OF CAMPERS DIDN'T YOU LIKE?

Average %—21

WHAT THINGS ABOUT THEM DIDN'T YOU LIKE?

| | | | |
|---|---|---|---|
| Bigger boys | 13 | Rough-type boys | 5 |
| Cliques | 9 | Rough kids | 3 |
| Cliques | 8 | Bums | 1 |
| High-hatted you | 1 | Rowdies | 1 |
| Bullies | 8 | Thought too much of themselves | 4 |
| Bullies | 5 | Thought too much of selves | 2 |
| Picked on you | 2 | Stuck on selves | 1 |
| Teased you | 1 | Knew it all | 1 |
| Disagreeable | 7 | No spirit | 4 |
| Crabby | 3 | No camp spirit | 2 |
| Grouchy | 2 | No team spirit | 1 |
| Bad temper | 1 | No interest | 1 |
| Disagreeable | 1 | Bad habits | 4 |
| Old campers | 5 | Bad habits | 2 |
| Little kids | 5 | Dirty | 1 |
| Didn't take part in activities | 5 | Cussed | 1 |
| Didn't take part | 2 | Mean | 4 |
| Didn't like to do anything | 2 | Wanted to boss | 2 |
| Wouldn't play with you | 1 | Wouldn't do what crowd wanted | 2 |
| | | Fooled around in class | 2 |

## Table II

UNPOPULAR TRAITS OF CAMPERS—GIRLS

WHAT PERCENTAGE OF CAMPERS DIDN'T YOU LIKE?

Average %—19.5

WHAT THINGS ABOUT THEM DIDN'T YOU LIKE?

| | | | |
|---|---|---|---|
| Didn't enter into things | 8 | Not friendly | 3 |
| Didn't enter in | 7 | Bad influence on younger girls | 2 |
| Stayed in tent and read | 1 | No spirit | 2 |
| | | Bad spirit | 1 |
| Poor sports | 7 | Older girls | 1 |
| Little kids | 5 | Very quiet | 1 |
| Conceited, stuck up, prudes | 5 | Catty | 1 |
| Selfish, unhelpful | 4 | Too good or too bad | 1 |
| Selfish | 2 | Too many secrets | 1 |
| Unhelpful | 1 | Shy | 1 |
| Wouldn't go half way | 1 | Spoiled | 1 |
| | | Not nice | 1 |
| Cliques, choosy | 3 | Crabby | 1 |
| Bad sportsmanship | 3 | Always fighting | 1 |
| Not fitted for camp | 3 | Didn't enjoy camp | 1 |
| Not fitted | 2 | Broke rules | 1 |
| Bad campers | 1 | Unfair | 1 |

was obtained from boys in a study made by the writer a few years ago on why boys drop out of the Boy Scout movement. Many large boys dropped out because the troop was filling up with "little kids," while numbers of smaller boys left because the big fellows ran the troop and obtained all the privileges.

Our girl findings on age conflicts do not seem to be as conclusive, but the indication is there nevertheless. Whether girls react as positively to differences in age and size as boys do is a matter of opinion, but the chances are that there is very little, if any, difference between the sexes in this respect.

At the root of this age conflict is the wish for recognition. The older campers' ego is outraged at finding themselves classified in the director's mind with smaller boys or girls. They long for recognition of their greater size, age, approaching manhood. And likewise with the girl campers. The clever director will not make the fatal mistake of failing to gratify this wish. Many a rebellious move among older campers has its root in the stupidity of counselors in not giving due recognition to their increasing age and size. Likewise the small camper finds no opportunity for recognition in a community dominated by older and bigger campers. The younger camper does not object to the presence of the older camper, except as he finds his personality shoved out of the picture through the dominance of age, or unless he finds himself bullied and "picked on" by the bigger campers.

These things being true, it is obvious that the camp should have strict age stratifications, preferably four in a camp of average size—midget, junior, intermediate,

senior—and perhaps six in large camps of more than a hundred registrations. Membership in these should be determined by age, weight, and height, the camper going into the classification into which two of his measurements place him. That the quarters for the senior divisions should be located away from the junior divisions seems entirely pertinent also—not too far, however, or it will destroy the sense of unity and oneness so essential to the morale of the big camp family. Fine group spirit can be developed within all of the divisions if they occupy sections of the camp site by themselves. There are other reasons for this than the fact that they do not team well together: the midgets need to retire at an earlier hour, need a longer and more carefully supervised rest hour, need more time to clean their quarters, need program alterations suiting their capacities—all of which is better accomplished if they are by themselves. A senior cabin or lounging room exclusively for the use of the older boys, to which younger stratifications are not admitted, is a tremendously stimulating factor in developing older camper spirit.

More than anything else, a wide range of age in the same camp activities at the same time is undesirable. The older age groups should be privileged to participate in the various activities by themselves, and at times when there are no "small kids swarming around," while the younger ones should have equal opportunity for undisturbed participation. No counselor would be so stupid as to stimulate the use of the same projects and activities in any department for the older campers that he does for the younger. If there is no logical foundation for a

differentiation in a given case there certainly is a psychological one.

A few brief examples may be illuminating:

### EXAMPLES—BIG BOYS VS. SMALL BOYS

1. Present age 12; attended an eastern private camp three seasons, his tenth, eleventh, and twelfth years.

He says he did not like the big boys in camp,—they were always picking on the smaller boys.

2. Present age 12; attended an eastern private camp two seasons, his tenth and eleventh years.

He does not like the big boys in camp because they boss the smaller ones, and does not like the older campers who make it hard for new boys.

3. Present age 14; attended a middle west private camp one season, his fourteenth year.

The pleb system was used in this camp which was operated by a military academy. He says the older campers and bigger boys made it hard for the new boys to get started and practically spoiled the season's camping for him.

4. Present age 14; attended an eastern private camp three seasons, his twelfth, thirteenth and fourteenth years.

He says too many little kids are coming into camp. It is turning into just a little kids' camp.

5. Present age 16; attended an eastern private camp two seasons, his thirteenth and fifteenth years.

He says the little kids are ruining the camp. He can't go any place but what they are swarming around.

Cliques, long known to camp directors as the destroy-

ers of camp esprit-de-corps, are, judging from our findings growing out of Tables I and II, the cause of as much worry to the campers who are not in them as they are to the management. The motivating force behind the formation of cliques is the wish for recognition unexpressed in the normal workings of the camp society, and, to a lesser extent, response. Several campers, usually outstanding ones, becoming attached to one another, form an association from which they exclude the balance of the camp, and which purports to be "superior" to the "masses," a "we group" consisting of the select "regular guys" of the camp in the estimation of the members. There is much of response involved if the clique is small, but the main drive is the feeling of superiority over the balance of the camp which membership gives, and the recognition of personality in being considered one of the in-group. There were the Jelly-rolls consisting of about ten boys from three tent groups, the "real fellows" of the camp (and certainly they were outstanding), who branded their members by cutting out a V-shaped section of hair about an inch wide from the middle of the forehead, and so devoted their efforts to their own interests as a group that the rest of the camp labeled them "high-hat." When cliques exist, those campers not belonging are apt to become unhappy in the lack of recognition—there are few things which hurt so much as the feeling that we do not count in the group. These are probably the ones who protest in the tables above, and the reason is the unsatisfied wish for recognition.

Now the clique may become a most valuable factor in the camp organization if the loyalty is to the tent or

cabin—the primary unit of the camp society. The chances are if the tent or cabin organization is worthy and there is ample opportunity for recognition in working for the tent, cliques will not appear. Every effort should be expended in this direction: to foster loyalty to the tent or cabin group, to unite the tent in projects which will be distinctive, to give opportunity for recognition and a sense of belonging. Tent names, symbols, totems, tent trips, tent camp-fires, tent activity projects, tent challenges—these and countless others help in this direction. Perhaps the best preventive measure with respect to cliques is to allow campers to choose their own tent or cabin mates as far as possible and not arbitrarily assign them without respecting their wishes; they will probably associate as they choose in the long run anyway. The energies and enthusiasm of the "anti-social" clique can just as well be directed to social ends if it is thus organized as part of the structure of the camp society. Strong camp traditions of mutual helpfulness, of "each for all and all for each;" are potent also. Nothing at all is gained in prohibiting or ruling against cliques when they are formed—that merely makes them more firmly intrenched than ever. When a pathological condition appears in the camp society, such as obnoxious cliques, there is nothing more stupid than to blame the campers. The essential thing is to find the cause, the source of the lack of satisfaction, and then to alter the camp structure accordingly. The trouble probably lies more with the management than with the campers. Human nature is not radically different in the camp where no cliques exist from what it is in the one where they do. An adequate tent layout

and organization, together with worthy camp traditions and a program of activities giving ample opportunity for recognition of personality, will go far in keeping the camp a harmonious, happy whole.

"Everyone for everyone else," "helped you," "had fine camp spirit," and the like, impress one in Tables III and IV on the popular traits of campers. A camp society which has developed this spirit of mutual helpfulness and whose traditions are built upon this "each for all and all for each" doctrine, in the uniformizing process which all societies unconsciously employ, cannot fail to assist in the developing of the service attitude. And so the attitude-forming, personality-moulding process among campers goes on. Minor maladjustments, such as the cliques and the conflict between older and younger boys, appear here and there to handicap the social process, but these result for the most part from faulty management and may be easily remedied.

## Table III

POPULAR TRAITS OF CAMPERS—BOYS

WHAT PERCENTAGE OF BOYS DID YOU LIKE?

Average %—79

WHAT THINGS ABOUT THEM DID YOU LIKE?

| | | |
|---|---|---|
| Good fellows | | 24 |
| | Good fellows | 9 |
| | Good sports | 5 |
| | Friendly | 5 |
| | Good friends | 3 |
| | Nice fellows | 1 |
| | Fine bunch | 1 |
| Played with you | | 17 |
| | Played with you | 12 |
| | Ready to go with you | 3 |
| | In for sports with you | 1 |
| | Good time with them | 1 |
| Helped you | | 12 |
| Everyone for everyone else | | 9 |
| | For everyone else | 2 |
| | No cliques | 2 |
| | Not self-centered | 2 |
| | Not snobbish | 1 |
| | Took you into their crowd | 1 |
| | Spoke to you | 1 |
| From better homes | | 5 |
| Clean crowd | | 5 |
| | Clean crowd | 3 |
| | Clean morally | 1 |
| | No jokes or swearing | 1 |
| Did what you wanted them to | | 4 |
| Good-natured | | 3 |
| | Good-natured | 2 |
| | Agreeable | 1 |
| Liked what you did | | 2 |
| No bullies | | 2 |
| Jolly | | 2 |
| Good athletes | | 2 |
| No sissies | | 1 |
| Of own age | | 1 |
| Happy in spite of hardships on trips | | 1 |

## Table IV

### POPULAR TRAITS OF CAMPERS—GIRLS

### WHAT PERCENTAGE OF GIRLS DID YOU LIKE?

Average %—80.5

### WHAT THINGS ABOUT THEM DID YOU LIKE?

| | | |
|---|---|---|
| Good sports | | 24 |
| Congenial, good-natured | | 12 |
| Congenial | 5 | |
| Good-natured | 3 | |
| Cheerful | 2 | |
| Never fussed | 2 | |
| Had fine camp spirit | | 10 |
| Were good friends | | 9 |
| In for everything the group wanted | | 6 |
| Nice to everybody | | 6 |
| Helped everybody else | | 5 |
| Full of pep | | 4 |
| Full of fun | | 4 |
| Sportsmanship and high ideals | | 4 |
| Nice girls | | 3 |
| Good manners, even when playing | | 2 |
| Not too good or too bad | | 1 |
| They were real | | 1 |
| Never complained | | 1 |
| No secrets | | 1 |
| Intelligent | | 1 |
| Independent | | 1 |

Let us now turn to some of the devices used in summer camps for the development of social attitudes, and attempt to obtain the campers' evaluation of them. One of the most interesting of these is the Sunday morning church service. Much seems to have been made of the church service in all but one or two of the camps studied, but first let us record what the campers have said about it:

DID YOU LIKE THE CAMP CHURCH SERVICE? WHY?

BOYS

| | | |
|---|---|---|
| Yes | | 43 |
| | It was short | 41 |
| | Interesting, good talks | 27 |
| | Could understand it | 6 |
| | Simple, not overdone | 3 |
| | Out of doors | 3 |
| | Orchestra | 3 |
| | Singing | 2 |
| | On moral issues, not Bible | 2 |
| | Non-sectarian | 2 |
| | Informal but dignified (No sitting up straight) | 2 |
| | Sang hymns that he knew | 1 |
| No | | 3 |
| | Wasn't interesting | 3 |
| | Too long | 1 |
| | Couldn't hear speaker | 1 |
| Fair | | 2 |
| | Poor speakers | 2 |
| No service held | | 1 |

## Did You Like the Camp Church Service? Why?

GIRLS

| | | |
|---|---|---|
| Yes | | 45 |
| | Blanks | 9 |
| | Made it very interesting | 8 |
| | It was short | 4 |
| | Out in the open | 4 |
| | Simplicity | 3 |
| | Not too serious | 2 |
| | Lots of feeling | 2 |
| | Used religious plays | 2 |
| | Saw all the farm people | 2 |
| | Informal | 1 |
| | Made you think | 1 |
| | You could understand it | 1 |
| | The girls took part | 1 |
| | Beauty | 1 |
| | It suited camp | 1 |
| | Wasn't preachy | 1 |
| | Not like a real church | 1 |
| | Restful | 1 |
| | Plenty of music | 1 |
| | Inspiring | 1 |
| | Meant so much to me | 1 |
| | Like the speaker | 1 |
| No | | 4 |
| | It seemed unreal | 1 |
| | Talks were for younger girls | 1 |
| | It is unnecessary in camp | 1 |
| | Blank | 1 |
| Blanks or did not have any | | 2 |

Now the popularity of the church service seems to be in its very difference from what, to the boy or the girl, the city church service is: it was short, interesting, understandable, simple—in brief, unchurchlike. One gathers that, for the most part, there was little said about the Bible and formal religion, theology; the talks were about character, life qualities, nature. And here we see the tremendous force the Sunday Service may be in interpreting, repeating, enforcing, emphasizing the camp-ways and traditions. Religion does this very thing in the great society—reinforces, supports the moral codes. In camp the service should give strength to the traditions through repetition, suggestion, interpretation. Perhaps this is its highest function, for we tend to conform to the mores, traditions, in our living in camp, and we return home tending to live that way. As William James has it: "We cannot stand erect unless we have already stood erect"; we cannot live the good life unless we have already lived it. And in interpreting the traditions there is no talking "medicine" equal to the story.*

In the great cathedral of the trees and sky the Great Spirit seems very near. It seems so superficial to rely upon the devices of city church to arouse religious feeling. There is so much in the environment of camp that points to growth, life, God. Out of these things come the materials for the "service," if we must call it that.

Some camps have chapels in the woods with seats and stage, others have movable altars, converting the recreation hall into church; others utilize the council ring in the woods. The "where" makes little difference; it is

* See pages 219 ff.

the "how" that counts. And the campers have given us the "how": short, simple, interesting, understandable, growing out of and in harmony with the environment of nature. It grows to be a valuable source of interpretation for the traditions.

EXAMPLES—CHURCH SERVICES

1. Present age 15; has attended two private camps and has been in camp five seasons, his tenth, eleventh, twelfth, thirteenth and fourteenth years.

He says the camp church services were always interesting and never monotonous. The main points in their favor were that they were simple—never overdone—and short in length.

2. Present age 16; has attended two eastern private camps for girls, her tenth and twelfth years.

She says the services were under the trees at a beautiful spot on the shore; there was no effort to mimic the city church service in form or in sermon material; the talks were in keeping with the beautiful outdoor setting. It was very impressive.

3. Present age 15; has attended four private camps and has been in camp six seasons, his ninth, tenth, eleventh, twelfth, thirteenth, and fourteenth years.

He says the speakers at the camp services were interesting and could give the kind of talk the boys liked. Furthermore, the service was short and sincere.

4. Present age 15; has attended an eastern private camp three seasons and a middle western private camp one season; was in camp in his eleventh, twelfth, thirteenth, and fifteenth years.

He says the camp service never resembled a city church service. You could understand the speaker and it was short.

5. Present age 14; has attended an eastern private camp two seasons, and a middle western private camp one season. Was in camp in his twelfth, thirteenth, and fourteenth years.

He says he liked the services because they consisted of talks on moral problems rather than preachy sermons on the Bible. Furthermore, they were short.

6. Present age 14; has attended a Canadian private camp one season and an eastern private camp three seasons; was in camp his tenth, eleventh and twelfth years.

The speakers were regular fellows, not like city preachers. The service was not too deep; you could understand it all, and it was short.

7. Present age 12; attended an eastern private camp two seasons, his tenth and eleventh years.

There was no sitting up straight and looking solemn. The service was out in the open, and was short.

8. Present age 17; has attended a State Y. M. C. A. Camp three seasons, his fourteenth, fifteenth and sixteenth years.

The church service was informal and simple, but dignified.

9. Present age 13; attended an eastern private camp one season, his twelfth year.

The Sunday morning service was all right but he liked the evening Vesper service out on the lake much better. It was interesting and you couldn't help but be impressed in a place like that. The campers paddled out

in the canoes and boats to where a huge rock projected out of the water. Around this they gathered in the twilight and listened to a vesper talk from the speaker who stood upon the rock. (These vespers were referred to by all the campers attending this camp as most impressive.)

10. Present age 14; attended a middle western private camp one season, his fourteenth year.

He did not like the service. The crowd was big—the military cadets from the summer school were there. Often you couldn't hear the speaker. It was too long, and wasn't interesting.

11. Present age 15; has attended two eastern and one Canadian private camps for girls, being in camp her sixth, seventh, eighth, ninth, and fourteenth years.

She did not like the camp church services at the first two camps she attended. They seemed artificial and out of place. The last camp she attended used no service. That is the better way she says, for church is unnecessary in camp. The woods and the fine camp spirit make it seem forced and uncalled for.

The personal conference method of character guidance often practiced in conference camps and the older boy or girl camps of some organizations, in which the counselor or adult leader takes the boy or girl on a walk through the woods and talks over intimately with him the problems of character, contacts, vocation, religion, and the like, seems little practiced in the camps studied. After all, it is how we live that counts—the kind of imitation pattern we set—not what we say. None of the girls'

camps relied on this device, and of the forty-nine boys studied only five had experienced such conferences, two of these being concerned with immediate problems of discipline in the camp:

| | |
|---|---|
| On personal health and hygiene | 1 |
| On good habits | 1 |
| On discipline | 1 |
| On Y. M. C. A. ideals | 1 |
| On trouble in lodge | 1 |

Practically no use was made of the camp motto as a character-guiding device and a supporter of traditions. Only one camp possessed a motto and that was a rather drab attempt: "I Can and I Will." It seems unfortunate

that so potential an instrument should be so little utilized. Mankind is, if nothing else, suggestable, and by suggestion we mean "the process of communicating an idea from one individual to another, when the idea is accepted more or less uncritically or without rational grounds." * "Suggestion operates in almost every sphere and aspect of life. It is a short-cut method of controlling effectively conditioned behavior." † Ideas repeated over and over become our ideas, actions described repeatedly lead us so to act. The duration and the volume of the suggestion increase its effectiveness. ‡ The advertiser realizes these facts to the great benefit of his business. Chewing gum is much alike, but we chew one brand rather than another because it is advertised—suggested to us—more frequently and elaborately.

Now the camp motto suggests to us a moral principle, a way of acting, living, visualizes for us the camp spirit, and its repetition through sign and spoken word acts upon us in just the same way as the advertiser's cleverly turned phrases, and just as surely produces results. The ever increasing amount of money spent upon advertising is proof sufficient that suggestion influences thought and conduct. The mottoes, cleverly phrasing the camp traditions, tell us what to think and what to do and how to feel. They make up our minds for us. We think we are acting of our own accord and in the light of our own

* C. A. Ellwood, *The Psychology of Human Society*, p. 347. New York: D. Appleton & Co., 1925.

† L. L. Bernard, *Introduction to Social Psychology*, p. 320. New York: Henry Holt & Co., 1926.

‡ See F. E. Lumley, *Principles of Sociology*, p. 224. New York: McGraw-Hill Book Co., 1928.

judgment, when, as a matter of fact, this is almost impossible since the pressure of suggestion from the camp society in which we are living—the volume and repetition of it—predisposes us to act according to its mandates. These things being true, more use could well be made of the motto.*

In like manner, the symbolic design is a little used but most potent device. In picturesque intriguing form, it represents, suggests, the motto or traditions. The camp sweater emblem may be so much felt or it may be symbolic to the minds of campers of ideals, ways of living, moral principles. Camp totems, symbolic figures—beautiful and romantic in design—may enrich the landscape and the atmosphere of the camp tremendously. On sight of them one is reminded of the lofty ideals for which they—and thus the camp—stand, and being so constantly reminded we are led to act and to develop permanent attitudes. Here again, the director may find proof of the workableness of symbolism in the advertiser's art. Not only are symbols and totems remindful of ways of living, but they are colorful, imaginative, picturesque;† to them can be given any meaning the group wishes.

A general vagueness existed in the minds of the boy campers as to just what were the traditions and ideals for which their camps stood. Our girls' questionnaire did not contain this question. Of the forty-nine boy campers,

* For an interesting and more detailed discussion of this type of suggestion see F. E. Lumley, *Principles of Sociology*, pp. 497–500. New York: McGraw-Hill Book Co., 1928.

† See Rowe Wright, *A Book of Symbols for Camp Fire Girls*. New York: Camp Fire Outfitting Co., 1926.

forty-two could not state their camp ideals at all, and the others presented rather vague generalizations.

| | |
|---|---|
| Could not state them | 42 |
| Help the other campers | 3 |
| Clean sportsmanship | 2 |
| Fair play | 1 |
| Courtesy | 1 |

This is not at all unnatural, since we would all of us have trouble in stating without considerable thought the mores of the great society, yet we conform to them and our personal habits are in accord. However, since suggestion is the potential factor that we have seen it to be in governing attitudes and conduct, it would probably be most helpful if, through motto, story, symbol and talk, the traditions and ideals were explained, interpreted and reiterated much more than they usually are.

## SUMMARY OF THE STATISTICAL FINDINGS

1—The moral tone of the camps studied was high and only desirable boys and girls were apparently attracted or accepted.

2—Smoking and swearing were the only "bad habits" appearing frequently enough in the boy findings to deserve consideration, and except in three camps smoking was practiced only by an occasional boy who violated camp rules in so doing, and then rarely. Among the girl campers, swearing, gossiping and a certain coarseness in manners, with two references to immorality, are the only numerically important references to undesirable results.

3—On the constructive side, the beneficial moral results were of three types: (a) social adjustment; (b) proper physical habits; (c) development of self-reliance.

4—Four conditions resulted in campers becoming disliked by their fellows: (a) differences in age; (b) cliques; (c) lack of interest and unwillingness to participate; (d) disagreeable dispositions.

5—A spirit of service and mutual helpfulness seemed to predominate in most of the camps.

6—The effectiveness of the camp church service was due to the fact that it was short, interesting and understandable.

7—Little use was made of the personal conference method, the camp motto or symbolism as devices for character guidance, and a general vagueness existed concerning the camp ideals and traditions.

## CHAPTER III

### CAMP CONTROL

We have seen that the camper in the camp society tends to conform to the camp ways and traditions, and that these group habits tend to become his or her personal habits. At the same time there are forces which lead him to nonconformity, to the breaking of traditions and the committing of misdemeanors. There is original nature—urges, hungers, drives which have not been completely "tamed" and humanized. There are the elemental wishes for new adventure, recognition, response, security, which when unexpressed normally drive him often to anti-social conduct. There is ignorance of just what is the rôle in camp which he is expected to play. There is the "inventor" who questions the old ways and suggests new.

When for any of these reasons the traditions are violated, the camp society is called upon, for the maintenance of its social structure and the good of the individual, to enforce conformity. Let us inquire into the methods used in typical camps for the attainment of this end.

Now enforced conformity often involves what is usually spoken of as punishment, and punishment in the great society is of two kinds, legal and extralegal. The extralegal type in the camp society consists of those informal penalties which campers inevitably impose on those of their number whose actions do not conform to accepted customs. Laughter is one of these—ridiculing, jeering—

and where is there a boy or girl, man or woman, who can stand being laughed at? They will conform, however much against their will, rather than suffer this. Satire is another and similar form, in that it is ridicule also—an exaggeration of faults made ludicrous. Warnings issued by other campers may be listed also. All of these penalties are ever "on tap" in the camp society, ever ready to flow without adult stimulation, "ever ready to sting their objects." * If the traditions are really subscribed to by the group and not superimposed by adult dictums, these self-imposed methods of the campers will go far toward achieving conformity. Occasional meetings of the tent or cabin group and its counselor, or of the sectional age group and its supervisor, to talk over and formulate rules and traditions tend to keep the campers active in enforcing support among their fellows. "All of our experience is showing us the value of using the group incentive. The approval or blame of our fellowmen is an urgent factor in our lives; a man can stand any sort of condemnation better than that of his club." †

The child who eats green apples undergoes the painful consequences. When he has thus indulged several times with the same results, he reaches the conclusion that pain is inevitably and unavoidably the result of eating such apples. Had some adult told him the first time he became ill that his condition was the inevitable consequence of his act he would have learned the lesson

* For an interesting discussion of these and related facts, see F. E. Lumley, *Principles of Sociology*, Chapter 23, particularly pp. 500 ff. New York: McGraw-Hill Book Co., 1928. Also F. E. Lumley, *Means of Social Control*. New York: The Century Company, 1925.

† M. P. Follett, *The New State*, p. 109. New York: Longmans, Green & Co., 1918.

much sooner and less painfully. When a camper fails to conform to accepted customs and standards and is laughed at, "razzed," ignored, or "punished" in any way, a friendly word from his counselor, pointing out that such an unhappy result inevitably, unavoidably follows his action, does much to aid rapid adjustment. He will learn the lesson eventually if left entirely alone, but he learns by trial and error slowly and stupidly, and is apt in the meantime to feel that the crowd is "down on him," "don't like him" or "has it in for him." When thus handled by the counselor, punishment becomes education.

Much of the administrative work of the camp community can be taken over by the campers in a scheme of self-government and a most valuable lesson in cooperative living taught thereby. Our policy is the election of a mayor of the camp, or sachem, to use the quaint Indian terminology so in keeping with the atmosphere and spirit of our particular camp. Candidates for the office are nominated one day before the election, which is held in the evening, and is preceded throughout the day by mass meetings, parades behind bands, stump speeches by campaign managers, placarding of the campus and dining hall, and theatrical stunts designed to focus attention on some candidate. On the same ticket with each mayor or sachem is nominated a "goat," which is a joke office, the holder of which has the privilege of perpetrating any joke he cares to on the camp or the counselors with the understanding that if caught he is to be ducked. The institution of the "goat" does much to keep up spirit and enthusiasm. The mayor or sachem appoints his cabinet after election. This consists of a

safety director who has assigned duties such as the erection of lanterns at dangerous points on the campus frequented at night and so forth, a custodian of boats, a custodian of the council ring, a custodian of tools, a supervisor of theatres and shows, and similar officers. A series of committees are likewise appointed by the sachem or mayor, such as the committee on Sunday church services, committee on dramatic productions, committee on programs for the little council ring, committee on Indian Council Fires, and the like. These committees assist in the planning of the program, or rather, by this whole scheme the counselors assist the campers in planning the activities. Thus the program grows out of their desires.

To carry this scheme of self-government to the point where courts of campers are established and offenders tried, is a mistake. The mere establishment of such a court publishes the information that you expect the traditions to be broken. Minor offences are exaggerated, a show is made of infractions that could be settled in a moment's kindly chat with the camper, and the whole scheme becomes easily abused in that joke charges are made against campers to enliven the entertainment of the court meetings. Even if the sessions are private, the court idea is fundamentally wrong, it seems to me. It is an effort to mimic an institution in the great society which is archaic and inefficient according to modern views. It supposes that punishment in the real sense of the term is the objective instead of the restoration of the individual to successful living. This is a task calling for the best wisdom on the leadership staff. If the program of activities and the spirit are adequate, infractions will be few in number, and those which do occur need intelligent

study of a specialized type as we shall see. It is better to let campers' control be of the extralegal type we have discussed above in which they informally and through loyalty to the camp ideals keep their fellows in line. And this is a vital, compelling and ever-present type of control.

It is the "legal" type of control—the methods of "punishment" utilized by the camp management and officially imposed—with which we are most concerned in this chapter. What are these methods and how effective are they? Let us again turn to our girl and boy instructors. Of the forty-nine boy campers, forty-three maintained that their camps were amply strict and a high degree of conformity was harmoniously maintained; three contended that there was too much "discipline" there for the happiness of the campers, two of these being from a semi-military camp for boys, and the third from a Y. M. C. A. camp; the remaining three felt their camps were lax in discipline. Of the fifty-one girl campers, forty-four felt that the camp they attended was amply strict in its control, four that it was too much so, and three that it was not as strict as it should be.

Here are the types of punishment used:

IN THE 21 BOYS' CAMPS REPRESENTED THE FOLLOWING PUNISHMENTS WERE USED

| | CAMPS USING | PERCENTAGE OF CAMPS USING |
|---|---|---|
| Work | 15 | 71.4 |
| Loss of swimming privilege | 13 | 61.9 |
| Loss of dessert at meals | 10 | 47.6 |

| | CAMPS USING | PERCENTAGE OF CAMPS USING |
|---|---|---|
| Ducking | 3 | 14.3 |
| Punishment tour | 2 | 9.5 |
| Loss of candy-line privilege | 2 | 9.5 |
| Forced to eat outside | 2 | 9.5 |
| Solitary confinement | 1 | 4.7 |
| Sending to bed early | 1 | 4.7 |
| Giving of demerits | 1 | 4.7 |
| Paddling by boys | 1 | 4.7 |
| Loss of honors | 1 | 4.7 |

Camps using loss of privileges as punishment . 15
Camps using work as punishment . . . 15

IN THE 31 GIRLS' CAMPS REPRESENTED THE FOLLOWING PUNISHMENTS WERE USED

| | | |
|---|---|---|
| Loss of privileges in general | 16 | 51.6 |
| Loss of honors | 12 | 39.3 |
| Talked to by counselor | 11 | 36.1 |
| Loss of swimming privilege | 7 | 22.6 |
| Loss of candy-privilege | 5 | 16.1 |
| Sent to bed early | 4 | 12.9 |
| Work | 3 | 9.7 |
| Loss of canoeing privilege | 2 | 6.4 |
| Solitary confinement | 2 | 6.4 |
| Not given letters | 2 | 6.4 |
| No leave permits | 1 | 3.2 |
| Meditation log | 1 | 3.2 |
| Loss of dessert | 1 | 3.2 |
| Talked to by girls | 1 | 3.2 |
| No punishments used | 1 | 3.2 |

Camps using loss of privilege in some form . 21

Now it seems that depriving the offender of privileges in some form or other is the most commonly used method in the girls' camps and, along with work, one of the two most prevalent in the boys' camps. Sometimes the camper is denied swimming privileges, sometimes both swimming and canoeing, sometimes he is not allowed to patronize the candy line, often he is deprived of dessert at meals or occasionally even forced to eat sandwiches behind the dining hall.

The punishment tour referred to in the boy findings consisted of a long walk through the woods. In one of the camps using it, however, it had deteriorated from a solitary walk with opportunity for thinking into a custom which delayed the tour until there were several offenders who took the hike together, with the result that it was considered quite undignified and ineffective by the campers reporting. One camp used a short tour around the campus carrying an oar on the shoulders.

Comparing the methods used in the girls' camps with the boys', we find that loss of honors, which was a conspicuous method among the girls' camps, was used by but one of the boys' camps. On the other hand, work, used by the majority of boys' camps, was very rarely used among the girls. Being talked to by a counselor was referred to by many girls and not at all by the boys. Loss of dessert at meals was a method practiced by fifty per cent of the boys' camps and by only one girls' camp. Ducking, which refers to the process of tossing the offenders publicly into the lake from the dock, was, of course, confined to the boys' camps only.

Now the campers were asked to evaluate these meth-

ods, to state which they considered the most effective in keeping the offenders from repeating the offense and preventing others from committing it or a similar one. Their replies are in Tables V and VI (pages 86-87), and they merit careful study.

Work and loss of privileges seem to be the types of punishment most dreaded by the boys, and loss of privileges and loss of honors by the girls, although the three girls who had had experience with work rated it high for effectiveness. Of all the various privileges of which offenders were deprived, the loss of the swimming appears to be the most effective to the average camper, and this is to be expected since swimming is the most popular of all activities.* If we bring together all the reactions on loss of privileges of any kind, referred to in Tables V and VI, we find the following interesting results with relation to work:

| | 1ST CHOICE 3 POINTS | 2ND CHOICE 2 POINTS | 3RD CHOICE 1 POINT | SCORE |
|---|---|---|---|---|
| BOYS | | | | |
| Loss of privileges— (Swimming, canoeing, dessert, candy-line, etc.) | 20 | 26 | 5 | 117 |
| Work— | 22 | 8 | 3 | 85 |
| GIRLS | | | | |
| Loss of privileges— (Swimming, canoeing, dessert, candy-line, etc.) | 16 | 13 | 2 | 76 |
| Loss of honors— | 15 | 1 | 0 | 47 |
| Work— | 2 | 1 | 0 | 8 |

* See pages 175 ff.

## Table V

## BOY CAMPERS' ESTIMATE OF THE EFFECTIVENESS OF TYPES OF PUNISHMENT

| TYPE OF PUNISHMENT | BOYS HAVING EXPERIENCE WITH IT | 1ST CHOICE 3 POINTS | 2ND CHOICE 2 POINTS | 3RD CHOICE 1 POINT | SCORE |
|---|---|---|---|---|---|
| Work | 32 | 22 | 8 | 3 | 85 |
| Loss of swimming privilege | 28 | 11 | 13 | 2 | 61 |
| Loss of dessert | 35* | 5 | 13 | 2 | 43 |
| Loss of all privileges | 4 | 3 | 0 | 0 | 9 |
| Ducking | 8† | 2 | 0 | 2 | 8 |
| Punishment tour | 6 | 1 | 2 | 0 | 7 |
| To bed early | 4 | 0 | 2 | 0 | 4 |
| Solitary confinement | 2 | 1 | 0 | 0 | 3 |
| Paddling by boys | 1 | 1 | 0 | 0 | 3 |
| Giving demerits | 2 | 1 | 0 | 0 | 3 |
| Loss of candy privilege | 2 | 1 | 0 | 0 | 3 |
| Eating outside | 3 | 0 | 0 | 1 | 1 |
| Wearing clothes backward | 1 | 0 | 0 | 0 | 0 |
| Guard tent | 1 | 0 | 0 | 0 | 0 |
| Loss of honors | 1 | 0 | 0 | 0 | 0 |

* 5 of these think this method is entirely ineffective.

† 3 of these think ducking is wrong and should never be permitted.

## Table VI

### GIRL CAMPERS' ESTIMATE OF THE EFFECTIVENESS OF TYPES OF PUNISHMENT

| TYPE OF PUNISHMENT | GIRLS HAVING EXPERIENCE WITH IT | 1ST CHOICE 3 POINTS | 2ND CHOICE 2 POINTS | 3RD CHOICE 1 POINT | SCORE |
|---|---|---|---|---|---|
| Loss of honors | 16 | 15 | 1 | 0 | 47 |
| Loss of privilege | 15 | 9 | 6 | 0 | 39 |
| Talked to by counselor | 15 | 8 | 7 | 0 | 38 |
| Loss of swimming privilege | 6 | 4 | 2 | 0 | 16 |
| Loss of candy privilege | 5 | 2 | 3 | 0 | 12 |
| Sent to bed early | 6 | 0 | 3 | 3 | 9 |
| Work | 3 | 2 | 1 | 0 | 8 |
| Not given letters | 2 | 2 | 0 | 0 | 6 |
| Loss of canoeing privilege | 2 | 1 | 1 | 0 | 5 |
| No leave permits | 2 | 0 | 1 | 1 | 3 |
| Meditation log | 1 | 1 | 0 | 0 | 3 |
| Girls talked with her | 1 | 1 | 0 | 0 | 3 |
| Solitary confinement | 2 | 0 | 1 | 0 | 2 |
| Public reprimand | 1 | 0 | 1 | 0 | 2 |
| Loss of dessert | 1 | 0 | 0 | 1 | 1 |

Ducking, confined entirely to the boys' camps, was apparently little practiced even there, and three of the eight boys having had experience with it volunteered the opinion that it is an unjust method of punishment. In this they have more wisdom than had their directors. Ducking is all that punishment should not be. It wounds pride often, offends the ego—the wish for recognition. It has little value in restoring the individual; it tends to antagonize rather than to point out the error and to call forth willing cooperation.

Loss of dessert was not considered particularly effective. It will be noted that it was selected largely as a second choice for effectiveness and it was frequently suggested as a suitable penalty for minor offenses.

Now let us return to *work* which tops the list as the most effective single punishment in the estimation of the boy campers. It consisted of everything from rolling the tennis courts and cleaning the campus in the private camps to peeling potatoes and polishing silverware in the short-term organization camps. In spite of the fact that work has been accorded the position that it has, I am inclined seriously to question its legitimacy as a method of punishment. It seems to me that work is an honor and a privilege—a thing to be glorified. When supported by the camp traditions, being selected to do necessary work may become one of the most sought after recognitions in camp. In our camp countless volunteers can be obtained to do any kind of work which needs to be done; one merely has to say the word at announcement time and practically every hand in the dining hall

will go up. Thus membership in the camp society means learning one of the greatest lessons of life—the privilege of service to the group.

Once work has been used as a punishment, it becomes a disgrace, a thing to be avoided rather than sought after and welcomed. The very fact that the director imposed it as a penalty gives the impression to the campers that work is something no one would do unless forced. Because it is so much a thing to be avoided, it has been imposed as a punishment.

When it has been once referred to as a penalty, the opportunity to teach the valuable social lesson of the dignity, honor and privilege of work has been lost. Happily, it has been little used among the girls' camps studied.

Not only in their elimination of work as a method, but in the fewness of their punishments in general, have the girls' camps been satisfying in this study. Some girls could not remember a punishment being imposed: "We were *expected* to do the right thing, and we did," they told us. Do we need so many penalties after all? Let us think of several kinds of campers or campers in different moods: (1) anxious to conform but ignorant, (2) well-informed of the rules but not wishing to conform, (3) indifferent, (4) somewhat rebellious, (5) vicious and desperate.* Now the last type has no place in the camp society for reasons we saw in Chapter II, and the first needs instruction—his violations are not his fault, and

* Classification taken from F. E. Lumley, *Principles of Sociology*, p. 493. New York: McGraw-Hill Book Co., 1928.

there are many of his type. [I am told of a boy who, landing in camp on the opening day and while still dressed in street clothes, urged on by the drive for new adventure, rushed down into a canoe, paddled out and was drowned.* This, however foolhardy, was not viciousness and probably not abnormality; it was doubtless ignorance of traditions.]

Now what should our tactics be with the remaining three types—two, three and four above? I am inclined to think of every violation of rules in terms of the camp situation which caused it—to blame the condition rather than the individual. The type of action results from the situation. Practically every normal boy or girl will conform willingly if the camp is satisfying and he is happy. Monotony of program leads to seeking new adventure in anti-social ways; lack of opportunity for recognition leads to seeking notoriety. Let us try to find the cause, size up the whole situation, and we shall be more understanding in our attitude. If necessary, a little quiet, private chat with the director or counselor or personality expert will usually call forth the camper's better self and the incident will be closed. How well do I remember when, at fourteen years of age, I first came into conflict with camp traditions. The director put his arm around me and walked out through the woods, telling me the way Camp ____ men always acted. There could be no doubting the sincerity of my efforts to act that way thereafter, and I hold to this day a wonderful admiration for the man who was understanding enough to see the situation in its entirety.

* A. V. Pulling, "Canoe Safety," *Camp Life*, March, 1929.

We are presuming here that we are dealing with normal campers. An absolutely normal boy or girl in every respect might, of course, be hard to find even if we could agree as to just what the norm is. Extremely extroverted individuals, abnormal nervous temperaments, and maladjustments of personality may be responsible for "anti-social" behavior, and often glaring non-conformity to traditions. The machinery of the modern camp with its leadership fortified by years of experience in dealing with youth, and frequently with its personality expert trained in the technique of psychiatry, discovers and diagnoses these maladjustments and makes intelligent individual programs for them possible. Unless the departure from the norm is marked, however, the individual will tend to conform if the camp environment is satisfying and enjoyable. All conduct not in accord with accepted standards on the part of each camper, however minor and unimportant it may seem, should be recorded by his counselor who writes down a description of the actions observed objectively and without effort to interpret them. These case records are filed under the camper's name and form the basis for the personality expert's work.* An effort is thus made to understand each individual and treat each camper as an individual case, intelligently and scientifically helping him to make the best adjustments he is capable of. This is the modern approach to shaping character.

In interpreting these records or explaining the cause of non-conformity, however, there is too much of a tendency, it seems to me, to seek the cause in abnormal per-

* See page 107.

sonality in every case, without considering the social situation which called forth the undesirable action. Perhaps, and indeed very frequently, the camp and its management may be at fault. The type who "is well-informed of the rules but not wishing to conform" is hard to imagine—any boy or girl approximating normality in a camp with an arresting program and compelling traditions will wish to conform. Although the findings of the personality expert may throw light on the "indifferent" and the "somewhat rebellious" types, yet they, too, will lose much of their indifference and become less rebellious when interest is thoroughly challenged.* Both the condition of the individual personality and the situation in the camp which called forth the "anti-social" acts must be considered in getting at the cause. If there is much nonconformity, however, a critical examination of the ability of the program to challenge the interest of campers may very probably be enlightening and discomforting to the director.

Counselors are far too prone to penalize. "You're docked" is far too important a part of their vocabulary. Shouting, "barking at," "bawling out" create the situations necessitating punishments. I am not arguing against firmness and strictness on the part of the counselor—these qualities are admired by the campers as we shall see in Chapter IV—but against a stupid tendency to penalize. What is the objective in "punishment"? It would seem that some counselors still hold the 16th century view of revenge: "He disobeyed my orders and he's

* See discussion of variety of activities and individual differences in Chapter VI, p. 167.

going to pay for it." The true goal is to restore the camper to a normal state of participation and conformity, to help him see the way and develop a desire to follow it. What he needs is *help—sympathetic help.* The *tendency is to conform* to the ways, as we have seen so often in these pages, and a little friendly, intelligent cooperation on the part of the counselor is usually sufficient; if the situation is more serious the meditation log, or a walk alone in the woods following the talk with the leader, will result in a wiser boy or girl with a new chart laid out for future action. Or, if the case calls for greater emphasis, the curtailment of some privilege dear to the camper's heart and fitting the offense—such as loss of swimming for breaking water rules—will sometimes help the memory of certain types of offenders. When severe disciplinary measures are needed, the logical effective approach is to deprive children of what they want to do. These things are far too adequate ever to make it necessary to brand work with the stigma of punishment.

There is the angle in punishment, also, of preventing others from doing likewise, but in any camp society where the spirit is wholesome, traditions vital, and leadership worthy, a widespread breaking of traditions will not occur. If it does, the campers are not at fault—something is vitally and essentially wrong with the social structure and we should think of reforming *it.**

The whole question of control is so closely related to leadership that we must carry over into the next chapter for the further development of our topic.

* See Chapter VIII.

SUMMARY OF THE STATISTICAL FINDINGS

1—There are two main methods of punishment in common use among the boys' camps: work and the loss of privileges (loss of honors was little used by the boys' camps).

2—There are two main methods of punishment in common use among the girls' camps: loss of honors and loss of privileges (work was little used among the girls' camps).

3—Work is the most effective single method in the boy campers' estimation.

4—Loss of honors is the most effective single method in the girl campers' estimation.

5—If curtailment of all types of privileges is thrown under the head "loss of privilege," it ranks as more effective than work or loss of honors among both boys and girls.

6—Among the privileges which are usually denied offenders, the loss of swimming privilege is most dreaded.

7—The loss of dessert used in the boys' camps is not considered a serious penalty except for minor offences.

8—Being talked to by a counselor rated high for effectiveness among the girl campers.

9—As a rule, fewer penalties seemed to be employed in the girls' camps than in the boys'.

# CHAPTER IV

## CAMP LEADERSHIP

YOUTH is onward looking, onward moving. The youthful mind is possessed of energy, and being so possessed, must move. The primary need is the need to do. All views of life are fallacious which do not recognize this fact. Youth, abounding in energy, is pressing forward, reaching out and beyond all familiar things after an unknown goal, an unknown good; "no matter what the present and familiar may be, the fact that it is such makes it inadequate." * In short, youth reaches for new experience—not only the new in things and activities, but the new in personality, life, manhood, womanhood.

We have in boys and girls a vague onward impulse—groping, uncertain, blindly searching, but always forward looking. The need and the grasping is for a guide, a model, a personality, a hero who visualizes in his life a goal worth striving toward and emulating, a leader, who by his own life gives this groping a course, this longed-for something a reality, this hoped-for life a possible form.

Thus we have the need for heroes and the eagerness for hero-worship on the part of the young, imaginative, and aspiring. Hero-worship is "an emulation that strives to imitate some admired character, in a spirit . . . of loyal enthusiasm." † Not only is the process characteristic of

* C. H. Cooley, *Human Nature and the Social Order*, p. 286. New York: Chas. Scribner's Sons, 1902.

† C. H. Cooley, *Human Nature and the Social Order*, p. 278. New York: Chas. Scribner's Sons, 1902.

those who are chronologically young, but of those who are young in spirit, who are growing, whose hearts are open and capable of progress. To all such "there are persons who have a glamour for us, of whom we think with reverence and aspiration. . . . To cease to admire is a proof of deterioration."* All growing, aspiring folk need, must have, and will have models, heroes.

We have seen at many points throughout these pages that man is an imitative creature. It is difficult to overestimate the importance of this imitative factor in human life. Tarde, the great French sociologist, contended that imitation is the greatest factor in the social process, is in fact the social process itself.† We may not care to go that far today, but one thing is certain, suggestion-imitation is one of the major factors in the creation of human nature. There is a tremendous amount of imitation in the relations of all individuals with one another. And we have seen that it is especially strong in the plastic hero-worshipping camping years.

We begin to comprehend the importance of suggestion-imitation—of hero worship—when we realize that it is a short cut to habit formation. In the direct process habits are formed through trial and error, finally hitting upon the way which is successful and satisfying, which becomes habit through repetition. Now when the camper sees another individual act in a certain way which seems successful he tends to act that way also, and without going through the trial and error process the habit is

* C. H. Cooley, *Human Nature and the Social Order*, pp. 286-7. New York: Chas. Scribner's Sons, 1902.

† Gabriel Tarde, *Laws of Imitation*. Translation by E. C. Parsons. New York: Henry Holt & Co., 1903.

"taken over." *And the important thing is that we are continually, unceasingly, both consciously and unconsciously taking over habits in this way.* It is this process which causes the camper to tend to conform to the camp ways and traditions.

Hero-worship thus occupies a compelling place in all active, growing lives, especially in the plastic years of youth. "We feed our characters, while they are forming, upon the vision of admired models; an ardent sympathy dwells upon the traits through which their personality is communicated to us—facial expression, voice, significant movements, and so on. In this way those tendencies in us that are toward them are literally fed: are stimulated, organized, made habitual and familiar." *

Hero-worship, as Cooley so well points out, begins in the nursery, flourishes with great vigor in the school-yard (the early camping years), attains a passionate intensity during adolescence, and though it abates rapidly in adult life, does not altogether cease until the power of growth is lost.† Much of suggestion-imitation is unconscious, but with the coming of adolescent years and even before, there is an increasing tendency toward the conscious selection of heroes, toward the critical evaluation of the adults in the community for successful traits worthy of emulation. Hollingworth says: "Suggestions and models are secretly sought from among those with whom the individual comes in contact. . . . Models are adopted. Emula-

* C. H. Cooley, *Human Nature and the Social Order*, p. 278. New York: Chas. Scribner's Sons, 1902.

† For a most stimulating discussion of this whole question of leadership, see C. H. Cooley, *Human Nature and the Social Order*, Chapters 8 and 9. New York: Chas. Scribner's Sons, 1902.

tion becomes one of the characteristic attitudes of youth. The choice of models is a very important element in this development of the self. The high school age is marked by active devotion to ideals, and by the conscious selection of traits to imitate. It is during this period, therefore, that there is special need of providing suitable models. . . ." * Much of the early development of character, as autobiographies frequently indicate, is through a series of admirations and enthusiasms. J. A. Symonds, speaking of the influence of a professor upon him, says: "Obscurely but vividly I felt my soul grow by his contact, as it had never grown before." † In *Heroes and Hero-Worship*, Carlyle treats of this great influence of admired persons. "We cannot look, however imperfectly, upon a great man without gaining something by him. . . . No nobler feeling than this admiration for one higher than himself dwells in the breast of man. . . . Hero-worship endures forever while man endures."

"There are some men who seem but to add one to the population, there are others whom we cannot help thinking about." ‡ They grip us, attract us unavoidably, call forth our admiration and loyal enthusiasm—they so affect the lives of their associates that the community is notably different perhaps for several generations because they lived. Likewise counselors appear in the camp society who seem to add but one to the enrollment of the staff; others grip the imagination of the campers, rally

* L. S. Hollingworth, *Psychology of the Adolescent*, p. 178. New York: D. Appleton & Company, 1928.

† C. H. Cooley, *Human Nature and the Social Order*, p. 279. New York: Chas. Scribner's Sons, 1902.

‡ C. H. Cooley, *Human Nature and the Social Order*, pp. 283-4. New York: Charles Scribner's Sons, 1902.

their enthusiasm—become imitative patterns, heroes, and perhaps so alter the traditions and campways as to stamp their personality on the camp community for several seasons to come. Occasionally a camper, through dominant personality and character, gains ascendency to such an extent that he has somewhat of a similar influence. This is leadership.

The one great qualification of a leader is that in one respect or another, he is "*a great deal of a man* or at least must appear to be to" his followers. He must be something that men want to be, he must stand for something to which men incline. He must be the very best of his kind available. It is impossible that he stand forth as a leader or hero unless he is conceived as superior in some respect to all others within our acquaintance in the group. "Nothing that is seen to be second rate can be an ideal; if a character does not bound the horizon at some point, we will look over it to what we can see beyond." † The leader may be good or bad morally, social or anti-social, but he will owe his position to something strong, affirmative, superior—something that appeals to the onward impulse.

Whom, then, are campers most inclined to imitate? Two types who possess the above qualifications: campers older than themselves, and counselors. People do not imitate those whom they consider inferior. In fact, the outstanding characteristic of imitation, as we have seen, is that the imitated habit passes from the superior to the

* In this paragraph I follow very closely Cooley's discussion on pages 293-4, of his *Human Nature and the Social Order*. New York: Chas. Scribner's Sons, 1902.

† C. H. Cooley, *Human Nature and the Social Order*, p. 294. New York: Chas. Scribner's Sons, 1902.

inferior, the hero to the admirer. One may admire a certain trait in an individual whom he considers in other respects inferior, but in respect to this one trait he considers him superior. If an attempt should be made to guide children in the intelligent selection of imitative models, it would probably be better to focus on traits rather than on the individual as a whole.*

The tendency of the boy or girl to imitate those a year or two older, especially if they have more varied resources and can do things better, is familiar to everyone experienced in leadership. Says Bernard with respect to older brothers and sisters: "They are so much nearer him in age and in recency and vividness of experience that he can understand them much better than he can older people, like his parents and their friends. They talk the same language, have the same desires, hopes, fears, disappointments, powers, limitations only in slightly greater or lesser degree. They also have the same or very similar moral and intellectual development and standards." † Much the same thing can, of course, be said of camp mates. Thus we see again the importance of carefully selected, harmonious campers.

Now what has been our object in bringing up the subject of imitation again at this point? Merely this, that it is such a vital fundamental social process that we cannot discuss camp leadership in other terms. The counselors become the camp models, patterns. The swimming counselor's method of diving, the riding counselor's form in

* See L. S. Hollingworth, *Psychology of the Adolescent*, p. 178. New York: D. Appleton & Co., 1928.

† Bernard, as quoted by F. E. Lumley, *Principles of Sociology*, p. 232. New York: McGraw-Hill Book Co., 1928.

mounting, the athletic man's absence of a gym shirt, the woodcraft leader's slang expressions, the canoeing counselor's tendency to sleep past reveille—all that we do, wear, say, is and must be thought of as a model, which may become incorporated into the lives of campers. Our moral standards, ideals, values tend to become the standards, ideals, values of the boys and girls. There is no way of dodging this imitative process if we would. It is the way society works. To bring a counselor of questionable ethical standards to camp is little short of criminal.

Now in the great society it frequently happens that the popular conception of a leader differs widely from what the leader actually is. That is, the leader becomes a *symbol* representing an ideal—an ideal which perhaps departs far from what his character in reality is. It is probably true that all prominent leaders of today vary in their actual lives from what the public conceives them to be. The Lincoln of popular thought is a symbol differing from the Lincoln who lived; what the man Lincoln was does not make so much difference today as what we can think that he was, and what he helps us become. The question isn't so much, "What are you?" as "What can I think you to be?" "How can I use you as a symbol of what I hope to be?" Now in the camp society this is to a small extent true also. Counselors sometimes become symbols of ideals in the minds of campers different at times from what they are, but in the intimacy of eight weeks of camping what a man or woman is comes to the surface, with often a resultant and painful collapse of heroes and a shattering of ideals. In a boy or girl society one cannot successfully play a role other than what he

is. Powder may cover up a yellow complexion for a while in the city, but in camp the "make-up" is brushed off and the countenance appears for what it is. And it is what the counselor is that the camper tends to become. This is the crux of the camp process. Infinite harm may result from the selection of bad models.

This places the challenge squarely at the feet of the counselor. The social, moral, cultural contribution of the camp to the lives of the campers—and it is a tremendous contribution, either for good or bad—depends very largely on what the counselor is. The campways and traditions to which the society forces conformity reflect the ideals and values of the leadership group.

Growing out of the leadership staff also is the camp program. Counselors must be picked not only from the standpoint of character and influence, but from the angle of what they can teach—what contributions they can make to the program. The limitations of the program are the limitations of the leadership staff.

Before any sort of enterprise can be successfully undertaken, a definite conception of its objectives must exist in the mind of its director. This seems to be too simple and obvious a fact to mention, but it has seemed to me at times that such specific objectives have been lacking here and there in the camping field. This is perhaps more or less true of the directors of all types of camps, but seems to apply particularly to the short-term or organization camps whose directors often operate largely because it is traditional that their type of organization

should run a camp. When pressed for an objective, they state the year around objective of the organization. Specifically and in detail just what it is that the camp project is expected to accomplish and contribute, has not been adequately analyzed. Happily, this does not apply to all directors of short-term camps, but it does to many.

Such vague generalizations as "building character," "education," and the like are prevalent in camp advertising as we saw in Chapter II, and indicate to a certain extent the director's attitude and approach, but something very much more specific than this is necessary if the season's work is to be intelligently planned and its success measured at the end. There is, doubtless, a need among camps in general for a greater clearness and definiteness of aims and objectives.

This agreement upon objectives must be reached before counselors can be intelligently employed, for obviously, it will affect materially the type of leaders selected. If the camp is operated primarily to build strong physique, then, doubtless, a preponderance of physical directors, coaches and medical men will comprise the staff. If education in various techniques is the purpose, then teachers with experience and skill in the techniques will be selected. If social adjustment and personality are the objectives then there will be skilled personnel workers, case study experts, and leaders with psychiatric training among the counselors. If emphasis is to be placed upon an appreciation of finer things, such as music, worthy dramatics, literature and the like, adults who reflect in their personal lives an appreciation of these things will be chosen. If, as probably should be the case, the camp

objectives should include to some extent all of these factors, then some counselors must be secured who are skilled in each field, yet who are in complete sympathetic accord with all the other phases. No effort can be made here to state specifically the objectives which a camp should have, for that varies with local conditions and is a personal matter which each director must decide for himself, and each, doubtless, will have certain objectives which are original and characteristic only of his camp. The main thing is that he formulate very definitely what they are. Implicit in all the material of this book are possible objectives. But however he may state his aims and purposes, the director must remember that his objectives as an adult probably differ widely from the aims his campers have in coming to camp. We should never forget that the campers are coming primarily for fun, and consequently fun, joy, interest, must occupy a major place in our director's list of objectives, or must, in fact, color and tone every other objective.

Once agreed upon, the director is confronted with the task of surrounding himself with a group of leaders capable of accomplishing his objectives. There must, first of all, be supervisory experts in the broad divisions of the camp program. It is difficult to comprehend a camp which does not write health and strong physique large among its objectives; this health factor seems more fundamental and primary than education in techniques and is so inseparably related to spiritual health that character training cannot be considered apart from it. The first task is to be a good animal. We saw in Chapter I the emphasis which parents place on health and

strong physique as an objective for sending children to camp. Now college athletes and All-American football stars are not essentially fitted to accomplish this objective. Neither is the physical director with average traditional training equipped with the range of techniques needed for its realization, and most certainly the training of the average physician in itself is inadequate—the need is more than a medical one. The task is a therapeutic one and calls for a counselor, if possible, with special therapeutic skills. That is, the physique and health of each individual camper becomes a case study in itself—it must be studied, evaluated and recorded, conserved, developed. Posture difficulties leading to lessened physical efficiency in adulthood are many, often being discovered in girls and boys who to the layman are normal in appearance. The modern treatment of these, as well as their discovery, is a specialized type of skill. All campers possessing a certain defect should be able to meet the counselor for a brief period daily at a regular time for treatment and exercise, and at the end of the season parents should receive a detailed account of his findings and recommendations in order that the work may go on between camping seasons. Parents as a rule welcome and eagerly seek this advice of the therapeutic counselor, and frequently express a deep sense of gratitude to the camp for the information, since there is little machinery in the average city for its discovery. Such case study records indicate that most campers need assistance in forming physical habits of some type or other. Furthermore, the weight of each individual must be carefully recorded weekly or semi-weekly, and gain and loss trends studied

for symptoms of over-exertion, undernourishment, and lack of adequate sleep. Such careful recording frequently brings startling results.* During the first half of the season heart reactions must be listened for in all cases weekly while the camper is active in some strenuous sport or activity. Posture and weight defects call frequently for program alterations in the interest of prevention and development. There seems to be a stupid reliance on the inevitability of health and strong physique resulting from the camp experience. As a matter of fact, such a complacent reliance is no more justifiable than that fine character is an inevitable result. Campers may and doubtless sometimes do come away from camp with health and physique impaired.

I am not arguing against the need for the physician and orthodox physical director—their skills are, of course, essential for most camp health objectives—but for the addition of the specialized skill of the therapeutic leader, and I would be inclined, generally speaking, to rate him at the head of the health department. Men and women with special therapeutic training and skill are unfortunately not so numerous yet as we should like to have them, but they usually can be found in connection with university and college staffs, and most universities are training students today for this field. If necessary, these functions can be assigned to counselors already on the staff who may not possess professional training, but whose backgrounds are related and who are willing to inform themselves. The therapeutic point of view, however, is strongly urged, and the use of trained leadership recommended here as in all types of camp leadership.

* See pp. 245-247 for a discussion of the relationship of weight gains and losses in respect to these factors.

Likewise, education in camp crafts and various techniques seems fundamental to any camp enterprise and calls for a program director not only of wide vision and varied interests, but with a thorough knowledge of modern educational methods and tactics as well. Also, since social adjustment, character education and personality growth are so integral a part of the modern camp process as we have observed them to be, it would seem that the use of modern educational methods and devices for their accomplishment should be found among the objectives of all camps. In that case a personality expert, schooled in youthful maladjustments and social case work methods, becomes an essential part of the staff. This individual, however, must be thoroughly human and practical, and if inexperienced in camping, at least possessing a background of experience in related fields, making him an active enthusiastic participant in activities and counselors' functions, as well as in the pursuit of his specialty.

These three supervisory experts—therapeutic, program, personnel—become the immediate staff of the head counselor. The whole task is really one of program. The head counselor is the program director, and it may be that in a camp of average size a special program supervisor working under him can well be eliminated. In that case the head counselor is the organizer and supervisor of the program, with the cooperation of a therapeutic worker who by the case method studies, conserves and develops the health and physique of each individual camper, especially the abnormal and subnormal, and a personality worker who by the case method studies the adjustment and personality difficulties of each camper and suggests program alterations for those who depart

from the normal in any respect. These two workers are active participating members in the camp program, functioning as other counselors, but with their specialties in these directions.

The stating of objectives leads to the detailed listing of the activities which are to comprise the program, or at least to be made available if the campers want to use them. There should be many of these activities, many more than the average camp uses, and they must be varied in nature and ever-changing for reasons which we shall see in Chapters VI, VII, and VIII. It then becomes necessary to secure an experienced counselor in charge of each activity, craft or skill to be taught on the campsite—riding, woodcraft, archery, trees, riflery, astronomy, sailing, and what not. There are so many of these skills in a well-programmed camp that it becomes evident at once that each adult on the staff must have a specialty, must be there to teach some skill. A counselor's duties divide into two fields: (1) his specialty—craft, skill, activity—which he is there to teach; (2) his duties as a counselor to his tent or cabin group. Unless an applicant has a specialty which is needed, it is difficult to consider him seriously for a place on the staff. To fill the positions with men or women whose only asset is an admirable character is to have many activities unled. Every new staff member should mean a broader and richer program of activities. Camp is not a sanatorium for convalescent patients, nor a rest cure for run-down nerves, nor a vacation for over-worked applicants for Ph.D. degrees. Camp counselorship is strenuous, enthusiastic, contagious activity for those who have something they can do and are in physical shape to do it.

Now the degree of skill in crafts which we have been referring to obviously calls for mature counselors, and will frequently necessitate college graduates expert in their specialty and with some experience in teaching it. With a departmentalized program, such as the departments of riding, of riflery, of nature lore, of swimming instruction, of woodcraft, of dramatics, of music, and so forth, and with a mature expert counselor in charge of each, it is often possible to obtain college students sufficiently skilled to act as assistants and co-workers with the expert. Our policy has been to secure at least one mature expert to head each department and major activity of the program, with slightly younger and less skilled counselors, if necessary, associated with them. This scheme of things leaves little place for the college-athletic-star-type of counselor, who, as a rule, has little to contribute aside from his reputation. Even in athletics, if they are to be a factor in the program, a mature thoroughly-trained athletic director is much more valuable. The reputation of these men is often a helpful thing in that the campers have such a high regard for their prowess, and there are, of course, star athletes who make excellent counselors. But in camps with careful objectives and varied programs of the type we shall describe in the closing three chapters of this work, they will have to have, in order to qualify, something very much more in the way of skills than their athletic ability.

In selecting counselors, then, we must consider their specialties—what they can add to the strengthening and enriching of program—for the camp must possess many skills in many different kinds of crafts and activities.

But in the light of the imitative proclivities of the hu-

man race as we have observed them, especially among girls and boys of camp age, the most valuable and gifted man in camp crafts in the world has no place in camp if his ethical standards are questionable. Each adult must be regarded first of all as a counselor who is to live intimately with his campers in the close relationships of the tent life. The tent or cabin is the primary group of the camp society just as the family is in the great society, and the tone of this primary group depends to no small extent on the character and personality of its senior member. In the intimacy of primary group relationships the social process functions most profoundly. When we refer to counselors who are wholesome from the suggestion-imitation angle, we refer not only to the moral attitudes in harmony with the objectives of camping, but to refinement of taste, cultural background, and an appreciation of finer things such as in music, literature, art, nature and human character. These things the counselor should have.

It is folly to discuss which is the most important obligation of a counselor, whether his duty to his tent group or his function as a teacher of some skill on the camp program. Both of these functions are essential and indispensable. Probably he is first of all a counselor to his group, but camps cannot operate without programs, so it becomes a case of selecting adequately skilled experts who are at the same time all that a counselor should be from the character and personality angles we have been discussing. Such combinations can, of course, be found.

Now there are, in addition to the counselors we have been discussing, the assistant counselors or counselors-in-training who are usually old campers in the first year or

so of college. These understudy the counselors as assistants in the tent or cabin groups of younger campers. They must qualify, however, according to the same standards we have applied to all camp leadership, except that slightly less emphasis is placed on camp skills and crafts in their case.

The qualifications of a counselor laid down by the Camp Directors' Association state well some of the general personality traits which acceptable counselors possess:*

1. Good, radiant health and well-being that result from a well-balanced day of work, play, rest, and wise attention to food.

2. An unbounded and untiring interest in girls and boys which gives zest to each day and keeps the heart young.

3. Personal neatness, courtesy, and unerring punctuality, which may seem too simple to mention, but which often mar or make the success of a leader.

4. A joyfulness in simple daily tasks and a keen sense of humor that will smooth out the wrinkles of difficult situations.

5. A love of growing things and a feeling of "hominess" in the midst of woods and fields.

6. Originality and initiative which always enliven work with young people.

7. Ability to handle wisely the responsibility that is necessary for a leader of girls and boys.

8. Sincerity in thought and action, and a trustworthiness in every detail, however unimportant the detail may seem to be.

* L. I. Mattoon: *Qualifications of a Camp Counselor*. Booklet of the Camp Directors' Association, p. 3. Wolfeboro, N. H.: The Wolfeboro Press, 1926.

But however near the ideal the counselors may be from these adult standards of skill, character and culture, if they do not possess the ability to make themselves popular and liked by the girls and boys their efforts will be largely futile. Counselors must be thoroughly human and likeable. Somehow I cannot help but feel,

in the light of all our modern contention for high educational standards and the use of school devices and measures which frequently calls for educators of much school experience, that perhaps there is already a danger of over-institutionalizing the camp and that it may drift it into a stereotyped school-like organization dominated by characteristic school attitudes. That will spell disaster. Camping is a great, glad, joyous game, although constructive withal, and men and women to work in camp must be dominated by the play spirit, the ability to make

all that they do interesting, compelling, captivating; they must like boys and girls and boys and girls must like them.

Let us, then, look at our adult-picked counselors through the eyes of youth. The boys and girls interviewed were asked to select in their minds the counselors they liked best, without stating names, and then to tell what things about them they liked. The following are the results:

POPULAR COUNSELOR TRAITS—BOYS

THINK OF THE COUNSELOR YOU LIKED BEST. WHAT THINGS ABOUT HIM DID YOU LIKE?

142 Replies—49 from Questionnaire Study, 93 from Camp Fairwood Case Records.

| | | |
|---|---|---|
| Helped you | | 40 |
| Cheerful, happy, good-natured | | 33 |
| Strict | | 31 |
| Strict | 10 | |
| Strict, but not too much so | 13 | |
| Strict, but not mean about it | 5 | |
| Mind him but you like him | 1 | |
| Not too lenient | 1 | |
| Fun, but all business when time comes | 1 | |
| Good sport | | 25 |
| Good sport | 14 | |
| Nice fellow | 7 | |
| Good fellow | 2 | |
| Regular fellow | 1 | |
| Fine man | 1 | |
| Personality, character, himself | | 24 |
| Nice personality | 11 | |
| Character | 7 | |
| Nice way with you | 3 | |
| Himself | 2 | |
| Winning way with boys | 1 | |

| | | |
|---|---|---|
| No favorites, fair to all | | 21 |
| His friendship, companionship | | 18 |
| | His friendship | 7 |
| | Palled around with me | 4 |
| | Friendly | 4 |
| | Gave a lot of time to me | 2 |
| | Made friends easily | 1 |
| Efficient in his subjects | | 14 |
| Played in the games—participated | | 13 |
| | Played with you | 7 |
| | Gets into things | 3 |
| | Did what the boys did | 2 |
| | Played the games | 1 |
| Strong, athletic | | 13 |
| Kind | | 11 |
| | Kind | 9 |
| | Not cross | 2 |
| Full of fun | | 10 |
| Lots of stories, good story-teller | | 9 |
| Spends time with the boys | | 8 |
| Understood boys | | 8 |
| | Understood you | 5 |
| | Knew how to handle boys | 2 |
| | Knew what boys liked | 1 |
| Doesn't bawl out | | 7 |
| | Doesn't bawl out | 4 |
| | Calm sort of man | 1 |
| | Doesn't boss | 1 |
| | Keeps temper | 1 |
| Took trips with the boys | | 6 |
| Took a personal interest in me | | 6 |
| Like a boy himself | | 5 |
| Full of pep | | 4 |
| Good camp spirit | | 4 |

| | |
|---|---|
| Not afraid to express thoughts | 3 |
| Not too strict | 2 |
| Young | 2 |
| Works along with you | 2 |
| Planned activities for his tent | 2 |
| Like a father to you | 2 |
| A real leader | 1 |
| Sensible—never foolish | 1 |
| I liked his subject | 1 |

POPULAR COUNSELOR TRAITS—GIRLS

THINK OF THE COUNSELOR YOU LIKED BEST. WHAT THINGS ABOUT HER DID YOU LIKE?

51 Replies.

| | | |
|---|---|---|
| Good sport | | 14 |
| Sense of humor | | 8 |
| Understood you | | 7 |
| Friendliness | | 7 |
| Attractive personality | | 7 |
| Cheerful and jolly | | 6 |
| Like a girl herself | | 6 |
| Ready to do anything | | 5 |
| Fair to all | | 5 |
| No favorites | 3 | |
| Fair | 2 | |
| Full of fun | | 4 |
| Excellent in sports | | 4 |
| Her accomplishments and abilities | | 4 |
| Young | | 3 |
| Sweet | | 3 |
| Pretty | | 3 |
| Nice disposition | | 3 |
| Full of pep | | 3 |
| Ready to help | | 3 |

| | |
|---|---|
| Kind | 3 |
| Good leader | 2 |
| Ideals of sportsmanship | 2 |
| Not too strict | 2 |
| Fine spirit | 2 |
| Way of teaching | 2 |
| Unselfish | 2 |
| Personal interest in you | 1 |
| Sincerity | 1 |
| Good sense | 1 |
| Loyalty | 1 |
| Liberal ideas | 1 |
| Patience | 1 |
| Way she dressed | 1 |
| Like a mother | 1 |

There is a striking similarity between these reactions and those received in answer to a similar question regarding what qualities boys liked in their club leaders, scoutmasters and the like, asked in a winter study made by the writer. A partial list of these reactions is as follows (Number of replies—709):

| | |
|---|---|
| Good-natured, friendly, etc. | 111 |
| Kind (sympathetic) | 51 |
| Good character | 25 |
| Nice personality | 23 |
| Interested in boys | 20 |
| Strict, could keep order | 19 |
| Was a real man | 18 |
| Square, fair to all | 16 |
| Like a boy himself | 16 |
| Played the games with us | 13 |

There is too much for the conscientious director or counselor to ponder over in each line of the above tables to pass over them rapidly, but before we reach conclusions or attempt a discussion, let us have before us the unpopular traits of counselors:

UNPOPULAR COUNSELOR TRAITS—BOYS

THINK OF THE COUNSELOR YOU LIKED LEAST. WHAT THINGS ABOUT HIM DIDN'T YOU LIKE?

142 Replies—49 from Questionnaire Study, 93 from Camp Fairwood Case Records.

| | | |
|---|---|---|
| Grouchy, crabby, disagreeable | | 41 |
| Grouchy, crabby | 21 | |
| Cross | 4 | |
| Not cheerful | 3 | |
| Harsh | 3 | |
| Too stern | 2 | |
| Never smiled | 2 | |
| Disagreeable | 2 | |
| In way of good time | 2 | |
| Not good-natured | 2 | |
| Too strict | | 35 |
| Awful strict, etc. | 19 | |
| Too many demerits | 8 | |
| Expects too much | 3 | |
| Always docking | 2 | |
| Bothered about little things | 2 | |
| No benefit of doubt | 1 | |
| Not helpful | | 21 |
| Not helpful | 11 | |
| Not helpful in class | 8 | |
| Doesn't explain things | 2 | |

| | | |
|---|---|---|
| Conceited, overbearing | | 21 |
| Too good an opinion of self | 6 | |
| Overbearing | 6 | |
| Assumes too much authority | 2 | |
| Too good for camp | 2 | |
| Played big boy | 2 | |
| Thinks he owns camp | 1 | |
| Thought he was good and couldn't do anything | 1 | |
| Wanted you to know he was counselor | 1 | |
| Bossy, bawled out | | 18 |
| Bossy | 10 | |
| Bawled you out | 4 | |
| Barked, yelled at you | 2 | |
| Military like | 1 | |
| Hardboiled | 1 | |
| Likes all the counselors | | 12 |
| Did not participate in activities | | 10 |
| Favoritism | | 9 |
| Had favorites | 7 | |
| Tried to get in with the most prominent boys and paid no attention to the rest | 1 | |
| No attention to small boys | 1 | |
| Hard to know | | 7 |
| Too far away from you | 3 | |
| Hard to know | 2 | |
| Didn't recognize you | 2 | |
| Poor sport | | 7 |
| Not playful enough | | 6 |
| Paid no attention to boys | | 5 |
| Didn't mix | 2 | |
| No attention to boys | 2 | |
| Didn't go with boys | 1 | |

| | | |
|---|---|---|
| Not considerate of small boys | | 5 |
| Nothing to do with small boys | 3 | |
| Bossed small boys, not big | 1 | |
| Too rough with small boys | 1 | |
| Too easy going | | 5 |
| Too easy going | 3 | |
| No control of boys | 2 | |
| Lazy | | 5 |
| Too old | | 4 |
| Quick-tempered | | 4 |
| Unfair | | 4 |
| Spiteful, mean | | 3 |
| Sarcastic | | 3 |
| No personality | | 2 |
| Not at his classes | | 2 |
| Didn't like the subject he taught | | 2 |
| Selfish | | 2 |
| Selfish | 1 | |
| Selfish on trips | 1 | |
| Uses force | | 1 |
| Never on time | | 1 |
| Didn't know games | | 1 |
| "Dippy on point system" | | 1 |
| Small physique | | 1 |

UNPOPULAR COUNSELOR TRAITS—GIRLS

THINK OF THE COUNSELOR YOU LIKED LEAST. WHAT THINGS ABOUT HER DIDN'T YOU LIKE?

51 Replies.

| | | |
|---|---|---|
| Cross | | 11 |
| Cross | 9 | |
| Sour | 1 | |
| Grouchy | 1 | |

| | | |
|---|---|---|
| Too strict | | 6 |
| | Too strict | 3 |
| | Strict and stern | 2 |
| | Not willing to make allowances | 1 |
| No pep | | 5 |
| Too old | | 5 |
| Bossy, tried to run camp | | 5 |
| Had favorites | | 4 |
| Poor sport | | 3 |
| Fussy | | 3 |
| Sarcasm | | 3 |
| Superior | | 3 |
| Restrained fun | | 3 |
| Mean, disagreeable, not nice | | 3 |
| Did not participate | | 2 |
| Not jolly | | 2 |
| Not loyal | | 2 |
| Did not mix with girls | | 2 |
| Temper, impatience | | 2 |
| Narrow, old-fashioned | | 2 |
| Catty | | 1 |
| Goody-goody | | 1 |
| Not interested in girls | | 1 |
| No personality | | 1 |
| Expected too much | | 1 |
| Too quiet | | 1 |
| Temperamental | | 1 |
| Butted in on personal affairs | | 1 |
| The way she dressed | | 1 |
| Always arguing | | 1 |
| No athletic activity | | 1 |
| No sense of humor | | 1 |
| Babyish | | 1 |
| Cheap | | 1 |
| A "one of the girls" type | | 1 |

Compare these reactions with the following results regarding unpopular traits of club leaders, scoutmasters, and so forth, obtained in the winter study referred to above (709 replies, partial list only).

| | |
|---|---|
| Didn't attend meetings regularly | 141 |
| Couldn't maintain discipline, too easy going | 38 |
| Didn't have any hikes | 11 |
| Really wasn't interested | 11 |
| Partiality and favoritism | 11 |
| Strict, overbearing ways | 11 |
| Too crabby | 7 |
| Like to show off | 7 |

Now it is impressive that aside from helpfulness and such traits as agreeable disposition and likeable personality, falling under such heads as "Good-natured," "Full of fun," "Good sport," "Friendly," "Nice personality," and the like, the most conspicuous single counselor-trait which boys like is strictness. On the other hand, the most conspicuous unpopular trait is likewise strictness.

The difference seems to lie in the fact that the popular leaders were strict but "not mean about it" while the unpopular ones were unreasonably severe, too prolific with penalties and demerits, and overbearing and "bossy" in their attitude. Boys and girls everywhere admire strength and decision in a leader. They place themselves under the leadership of the most decided and dominant personality among them. It has been my experience that "roughhouse" and weak-willed counselors

are always taboo in the campers' estimation. "The most joyous play goes with the best discipline." *

Campers will respect far more the firm counselor than the weak one, and what should our objective be, respect or popularity? Both, I should say. And strictness contributes to both. The counselor who romps and plays with the campers in pursuit of popularity, to the point where they no longer heed his requests or take him seriously when he speaks, has made a sad mistake. True, a dominant personality will never lose his prestige and the respect of the campers, through playing, fooling around with them, but there are many young counselors who yearly make this fatal error—the pursuit of popularity at the expense of respect. They usually lose both in the long run. They have the stupid idea that to require conformity to a rule or tradition jeopardizes their popularity. The very opposite is more apt to be the result. "He was full of fun," says one admiring camper, "but all business and strict when the time came." On the other hand, the severe disciplinarian whose personality is forbidding and autocratic and who makes no effort at agreeableness is making a sadder mistake. For, however efficient he may be otherwise, if he does not make himself liked, he is attempting an impossible task. His subject matter is not apt to get across and in the minds of the campers he becomes chiefly an image of those traits to be avoided. As Vinal has it: "As important as knowledge is, I would rather have a leader with an attractive personality than a person with a whole encyclopædia of knowledge and no magnetism. A per-

* J. H. Bancroft, *Games for the Playground, Home, School, Gymnasium*, p. 29. New York: The Macmillan Co., 1909.

son is worthless about camp who cannot attract young people." * The ideal counselor must be a "good sport," a "nice fellow," but one who is firm when need be, strict in requiring necessary conformity. It is not firmness that campers rebel against; it is injustice, autocracy, and forbidding personality.

An autocratic type of leader invariably makes adolescent boys and girls rebellious. Younger children do not resent being ordered about, and indeed often take pleasure and pride in it; "because I want you to" is often appeal enough to call forth their support. Older boys and girls, however, want to know the reason why they are expected to act in a certain way, and the autocrat who issues orders and arbitrarily attempts to enforce conformity is sure to be the target of their fire. The arbitrary, over-bearing type of counselor has no place in camp if education in self-government is an objective, and under no condition does he belong with adolescents. The real leader leads from within, not from above; he must become a member of the group, not someone imposed upon it. With all campers, and especially with older girls and boys, the problems should be talked over and decisions reached together as to what action should be taken.† They feel themselves capable of caring for themselves and like to see evidence that adults think so too. When the traditions and rules are thus generated and not imposed, the campers themselves often take over largely the problems of keeping offenders in line, as we

* W. G. Vinal, *Nature Guiding*, p. 7. Ithaca: The Comstalk Publishing Co., 1926. See also C. H. Cooley, *Human Nature and the Social Order*, pp. 294-5. New York: Chas. Scribner's Sons, 1902.

† See discussion of the group process, pages 142 ff.

have seen, and orders are unnecessary. When emergencies arise within the group, however, they admire the man who meets the situation squarely and whose decisions are firm. The "strictness" which the boy campers have praised is not autocracy. That, indeed, is the strictness they have condemned. Rather it is strength of will, firmness, and a compelling enthusiasm for and devotion to campways and traditions.

The main difficulty, it seems to me, with these many counselors whom the campers label as too strict is that they are not understanding enough. They lack a *sympathetic* attitude toward their campers, they comprehend but blindly the ways of youth and adolescence, they fail to put themselves in the camper's place and see the *whole* situation which led to annoying attitudes or conduct—to see it through the eyes of youth, recalling the elemental drives for new adventure, recognition, and response. They regard campers as "just kids" when they should be treated with as much respect as adults: boy life and girl life are real life, every bit as serious, as purposeful, as filled with troubles, sorrows, worries, uncertainties, as adult life, and doubtless more so. He who speaks gruffly hurts and often treads on sacred ground. The successful leader in any field is the one with a sympathetic understanding of his followers—their natures, ambitions, objectives, joys, sorrows, pleasures, pains, troubles. This the counselor in camp pre-eminently must have if he would have his efforts worthy.

In contrast to the boy reactions, we find no girl mentioning strictness as a quality she liked in counselors, although they do mention it among the unpopular quali-

ties. In the minds of these girls, doubtless, the many references to strength of personality implied leadership capacity and ability to handle situations as they arise. Girls are probably no more fond of weak-willed leaders than boys, and are equally opposed to the autocratic and the unreasonably severe. The failure of a single girl, however, to mention the word "strict" among popular counselor traits, while so many boys used it, is interesting.

Let us look at some examples of strictness which the boy campers have given us, both popular and unpopular:

EXAMPLES—STRICTNESS

POPULAR

1. Present age, 12; has attended an eastern private camp three seasons, his tenth, eleventh, and twelfth years.

The counselor he liked best was full of fun and was always playing with you. He kept order in his lodge and had the boys toeing the mark all the time, but wasn't *too* strict.

2. Present age 12; has attended a Boy Scout Camp one season, his twelfth year.

The counselor he liked best was cheerful and always agreeable, but when the time came was all business and would stand for no fooling around.

3. Present age 12; has attended an eastern private camp one season, his eleventh year.

The counselor he liked best was strict and kept good order among all the boys, but was never mean or disagreeable about it. He was a good sport and a regular fellow.

4. Present age 16; has attended five different camps in various parts of this country and Canada, and has been in camp from his eleventh to sixteenth years, inclusive.

The counselor whom he liked best was strict but you couldn't help but like him in spite of his strictness. He was a nice fellow, never over-bearing, and always willing to play with you.

5. Present age 12; has attended an eastern private camp three seasons, his tenth, eleventh, and twelfth years.

The counselor he liked best was strict, especially on inspection work, but did not work you too hard, was always reasonable and always willing to play with you and go on hikes with you.

UNPOPULAR

6. Present age 14; has attended an eastern private camp one season, his twelfth year.

The counselor he liked least was over-bearing and awfully strict, but in spite of that fact couldn't keep order at all.

7. Present age 15; has attended two eastern private camps and has been in camp from his tenth to fourteenth years, inclusive.

The counselor he liked least was too hard, too strict and too severe with the boys, not understanding enough.

8. Present age 12; has attended an eastern private camp one season, his twelfth year.

The counselor he liked least was too grouchy, crabbing around about something all the time. Was awfully strict and handed out penalties for nothing.

9. Present age 13; has attended a Y. M. C. A. Camp one year, his thirteenth year.

The counselor he has in mind was too bossy over nothing. Wanted you to know he was a leader.

Life around some tents is a constant series of "don'ts." Little wonder the campers rebel and rules are broken. There are more "dont's" than anyone could obey. It is "do" that the campers are interested in, and if there is plenty to do there will be little need for "don'ts." Misconduct is usually the result of the situation and we must often blame the situation, as we have seen, and not the individual. You get in return what you give. Counselors who are prolific with their "don'ts" and their rules are merely building up a conflict situation—setting the stage for trouble. The more rules there are, the more rules will be broken and the more worries will the leaders have. We should think in terms of do. "Man cannot live by taboos; that means stagnation. . . . Morality is not restraining from doing certain things; it is a constructive force." * The primary need is the need to do. Leadership is *affirmative*.

Elwell's comments to counselors in this direction, as quoted by Wier,† are too pertinent and well put to omit:

* M. P. Follett, *The New State*, p. 53. New York: Longmans, Green & Co., 1918.

† *Camping Out:* A Manual on Organized Camping. Compiled by the Playground and Recreation Association of America. Edited by L. H. Wier; p. 249. New York: The Macmillan Company, 1924.

"1. Never give an order you do not mean to enforce; in other words, 'Do not raise dust you cannot lay.'

"2. Remember the responses of a child are in *action.* Give your commands to stimulate action, not to check (inhibit) movement. Say, 'Do this' rather than 'Don't do that.' Suggest an action which can be successfully obeyed.

"3. Give a child time for reaction. Say: 'One more dive and all out' rather than 'All out quick.'

"4. Have a reason for what you ask a child to do, and when possible take time to give the reason—he can see the point if you can.

"5. Be honest in what you say and do. A child's faith in you is your greatest help.

"6. It isn't punishment but injustice and personality that makes the child rebel against you.

"7. Action and reaction are equal as truly with children as with material things. You will get in return what you give those in your charge. They reflect you.

"8. Intelligence in handling youth consists in thinking faster than they do. If they outthink you, you are not using your years and the advantage of your larger education. You should see possibilities before they become results. This is the secret of leadership.

"9. Keep in mind the truth that the aim of your discipline is to produce a self-governing being. Children are to be free men and women later on with no one to control their daily conduct. Your aim should be to safeguard them from danger, allowing every opportunity in self-determination consistent with safety to those concerned.

"10. Defiance to established order comes from failure in some grown-up to keep the situation in hand. If there is a danger of a direct break, the child should not be forced. An adult's will should not be pitted against that of a child. It is far wiser to give some simple direction that will be mechanically obeyed and pick up the reins of control in a quiet way.

"11. A leader will have no measure of success in directing the life of a child along the right path unless his personal example and habits are such that he leads by what he himself lives."

Another mandate for counselors growing out of the comments of the campers is: participate—take part in the activities, all of them—do not ride any one hobby too much, but circulate. We see this under such heads as "Played in the games," "Took trips with the boys," and the like, and we see many references to the unpopularity of the counselors who would not participate. Closely related are the comments "She was like a girl herself," and "He liked what the boys liked." Says Jessie H. Bancroft, the leader "should never hesitate, from questions of personal dignity, to participate in the play of children. Nothing can more quickly gain the respect and affection of a child than such participation." *

Both girls and boys expressed sharp disapproval of counselors who were aloof, conceited, over-bearing and "hard to know," while the friendly, congenial, helpful ones were loudly acclaimed. Those who took a personal interest in the campers were also liked. The boys and girls responded negatively to those counselors who were

* J. H. Bancroft, *Games for the Playground, Home, School and Gymnasium*, p. 26. New York: The Macmillan Co., 1909.

seldom with them and who did not mix well with the campers. Occasionally, a counselor is referred to who seemed to think the campers were a necessary evil about the place, standing in the way of the pursuit of his or her own pleasures. This type naturally was assailed. Hollingworth's findings regarding the qualities in teachers which high school pupils valued seem to check in general with these results: "They respond positively to teachers who show a personal interest in them, provided this interest is shown in a dignified and genuine fashion. They dislike teachers who hold aloof, teachers with mannerisms, sentimental teachers, teachers who assume attitudes and poses and those who lack poise, humor or patience." *

Counselors with specialties who head up interest groups must never disappoint in meeting scheduled engagements with campers. They must be there, and on time. "Postponed activities" and "late counselors" were commented on by too many campers. These are things which "just aren't done" in good camp circles. Once an activity is announced, the counselors' first duty is to keep faith and be there. Uninterested counselors find endless excuses, while interested, conscientious ones keep their announced schedule. Few things are more annoying to the director or head counselor or program supervisor than to think that several classes and interest groups which are on the schedule are meeting, only to find that one or two inert counselors are loafing in the counselors' room or their cabins.

* L. S. Hollingworth, *Psychology of the Adolescent*, pp. 182, 183. New York: D. Appleton & Co., 1928.

Out of the many comments the girls and boys have made for us, let us see if we cannot build a campers' definition of a good counselor. From our tables above, it would seem that it would run like this: "A good sport —firm, sympathetic, understanding—who can be a real friend and pal to the campers." And does this differ in any vital respect from the sociologist's definition of leadership: Leadership is a significant personality plus a sympathetic understanding? *

Fretwell's evaluation of leadership among boys and girls is pertinent in this connection:

"The leader of boys or girls is:

1. *Sincere*, and believes in the worth of what he is doing.

2. *Enthusiastic*, contagiously enthusiastic, about what he is doing.

3. *Clear* as to the ends to be attained and master of the material and methods to attain these ends.

4. *Firm* without being fierce." †

Campers are quick to detect good qualities. They readily see through sham and size the adult up often with uncanny accuracy. Here are some choice bits from the comments and remarks of campers which are too illuminating to both counselors and directors to be omitted. They tell their own story well:

1. "The riding counselor was always out in the sail boat, and when riding hour came he wouldn't show up until the period was half over. He gave as his excuse

* C. H. Cooley, *Human Nature and The Social Order;* Chapter IX. New York: Charles Scribner's Sons, 1922.

† C. F. Smith, *Games and Recreational Methods;* Chapter by E. K. Fretwell, "The Leadership of Games," p. 9. New York: Dodd, Mead & Co., 1924.

that the wind was bad and he couldn't get in. He sure wore that one out. There was only one sail boat—a sponson rigged up with a sail—so we could neither sail nor ride."

2. "There was a counselor down in one of the little kids' tents who was always barking at them. That was all right, I suppose, but he thought he could order us around like he did them. He sure was a pain."

3. "We had two canoeing counselors who were awful loafers—nice fellows, but lazy. Never showed up on time, and we'd find them loafing in the counselors' room. Some days we'd never get out. If there was the least ripple on the lake, they'd use it as an excuse."

4. "The athletic counselor must have thought he was still teaching school the way he took attendance and put the guys through the mill in athletic 'class.' Who wants to play by 'the numbers'? If he hadn't been a good fellow we would have rebelled."

5. "These tennis courts and the ping pong tables seem to have been built for the counselors. When are they going to build the campers some equipment?"

6. "About the only time we'd see our counselor was in the morning. He was never in the tent, and he went to bed long after we were asleep."

7. "This nature bug sure liked to show his Latin off. He made everybody learn scientific names for everything. Chased all the guys except a few bookworms out of nature study."

8. "Sun baths are all right, and us fellows all took 'em, but the way the counselors would lay around all afternoon on the sun bath alibi got to be a gripe. Why didn't they do their sleeping at night?"

9. "They tell us no one is to smoke in camp, but these junior counselors who were campers last year get to smoke in the counselors' room. They aren't going to get away with anything that we don't."

One of the most fallacious of camp practices is the double moral standard in the camp community: the counselors may do as they please, while the campers must abide by camp traditions. How absurd this is on the face of it, how inconsistent with the facts of the imitative process, the uniformizing process of society, as we have seen them. Unless the counselors subscribe wholeheartedly and entirely to all campways and traditions, they become no longer vital as campways and traditions. It is the counselors who give tone, life, vitality to the ways and customs. A counselor leads by *how he himself lives*, not by what he says.

One cannot lie in bed and order the campers out at reveille. The real leader is out first and calls to the campers to follow. If campers are expected to observe rest hour, it is inconsistent for counselors to play tennis. If everyone must be in the dining hall when the whistle blows, counselors cannot enter later. If campers are to attend the camp church service, the counselors cannot write letters. If campers are to be sportsmen in baseball, the counselors cannot "crab." If traditions are opposed to campers smoking, for counselors to smoke on the campus is fallacious according to common sense, let alone sociological theory. Counselors then must smoke under cover, which leads campers to smoke under cover. It comes down to a question of counselors not smoking at all; that is, if we assume that it is essential that camp-

ers do not smoke, and that is not our question here. I care not what the rule, custom, or campway is, if it is to be retained and kept vital, the counselors must obey it. And I would put down as one of the most pertinent laws of camp leadership: obey implicitly every rule yourself. The poet might well have been writing to camp counselors in this respect when he said:

"Now the gist of the thing is this—Be silent. Be calm. Be awake. Be on hand with the day.
"Be instant to heed the first note of each call,—precisely,—exactly,—obey."

Often counselors are not in accord with the camp customs and policies. Then the thing to do is to go to the director and frankly talk it over. The conference will do both parties good. But to "kick," voice one's disagreement, in the presence of campers is little short of criminal. Camp lives on morale, esprit-de-corps. A discontented counselor who persists in "singing his blues" can unmake more "medicine" than several wholesome ones can contribute. If it is impossible to cooperate wholeheartedly, cheerfully, sincerely, enthusiastically, then the thing to do is to withdraw. And the director is amply justified in forcing the withdrawal of such a discordant note, must, in fact, force it if he would be fair to the best interests of the camp.* However, it is well first to analyze the causes of the dissatisfaction in a careful, unbiased way, and make very sure that the fault does not lie in the camp or the general situation, or in the director himself.

If cliques among campers are as disastrous as we saw in Chapter II, counselors' cliques are doubly so. I re-

* See pages 142 ff.

call one camp with three distinct cliques among the staff members, and to the distinct disadvantage of morale. These cliques, when once formed, present an exceedingly difficult and delicate situation for the director to adjust. They should be blocked before formed. To club with some particular group of leaders is a natural thing to do, but a tendency which we must particularly avoid. One of the best preventives for harmful cliques within the leadership staff is a thorough-going group process in the general counselors' meeting.*

Let us see if we cannot sum up some of the important points of camp leadership growing out of our study. I follow in a general way in this a sheet of instructions to counselors someone handed me a few years ago and which I have used with revisions and additions many times. Now, in the light of the facts of our study, it seems more pertinent than ever:

HINTS TO COUNSELORS

1. Camp is run *primarily for the campers.*

2. That is, we are all here to help them, and the equipment is for their use first.

3. You personally are the biggest factor in the game. That is, your *personal example* is the thing that determines results.

4. Set the pace in everything. You set it. The campers will follow. Be up with the bugle in the morning. Be out in line—at all appointments *on time.* That is leadership, one who leads.

5. We must obey implicitly each tradition ourselves. Otherwise we cannot expect the campers to. The whole structure of our camp society rests here.

* See discussion of the group process on pages 147 ff.

6. There is no way to dodge this "personal example" fact. We must keep a check on it all the time.

7. Make your own bed and keep your part of the tent in order. You are a leader, not a boss from above or behind. A leader shares in the tasks, not giving orders about them.

8. Kicking in the presence of the campers is criminal. Go to the director with your troubles. We must all pull together to the very limit to make things go.

9. Watch your personal appearance. Do you look the part of a leader?

10. Your task is one of human life, especially when on life guard. Responsibility cannot be shifted or dropped.

11. Don't get the town habit. Our day is a twenty-four hour one and the job is in camp. A little social life should be sufficient.

12. Be cheerful, agreeable, friendly. Keep the tent family happy.

13. Have no pets. "Make friends with Rome, but not with individual Romans."

14. When a camper breaks traditions, think of helping, not abusing, him.

15. Our job is to be a "big brother" in a very real sense. Try to be understanding, sympathetic toward your campers.

16. What we say and the how we live determine the decisions of our campers. This is the all-important factor.

17. Don't club with any particular group of leaders. Cliques are disastrous.

18. *And finally, CIRCULATE. Remember we are one fine, big family, all pulling together.*

How old should counselors be? We have no reactions from our boys except the one minor reference to "old" counselors as unpopular and the frequent praising of youthful qualities, as we see them in the popularity lists above, but out girls have definitely suggested minimum and maximum ages for the ideal counselor, the average minimum being 20.8 years and the average maximum, 31 years.* The private camp attempting a varied program and securing an expert in each department of the camp, as we have seen, often inclines toward counselors who have completed the university in order to get the high degree of skill they require. Parents often raise the question as to whether "irresponsible college students" or leaders mature in judgment are used as counselors. The tendency to use the expert who is slightly more mature we have found to be entirely a wholesome one, but we must recall the fact seen earlier in this chapter that boys and girls imitate and follow more readily those who are nearer their own age, who because of their youth understand them better and appreciate their desires, hopes, fears, disappointments, powers, limitations. Adjustment to a boy or girl society grows more difficult with each passing year. Of course, age is not the only factor and there are many exceptions. From our findings it does not seem to be the chronological age which affects popularity so much as such qualities usually thought of as accompanying older age, as "restrained fun," "too slow," "no pep," and "did not like what the girls did." However, Hollingworth maintains that "To persons under twenty years of age, all who are above the age of twenty-five seem old and more or less unsuited to gaiety. Moreover, all such

*The schedule used in guiding the interviews with the boys did not call for a definite statement of ages. The girls' schedule was altered to include this.

appear homogeneous as to age, youth distinguishing but roughly between those who are thirty and those who are fifty years old." * Yet we must have the expert if our program is to be worthy. Counselors mature in judgment and expert in their specialty, yet young enough to be close to the campers is the proper combination—sometimes difficult to find but the ideal to strive for. Too many young counselors are apt to lead to instability, poor judgment in crises, and lack of confidence. Too many old ones put a damper on esprit-de-corps. Both are necessary if we must have either. Neither is best of all if we can find the happy medium.

Counselors probably benefit from the camping experience as much as, if not more than, campers do. This is particularly true if they are not too old when they experience it. The development of leadership skills through actual leadership and the resultant growth in leadership capacity, the growth in social adjustment resulting from the assumption of leadership among the campers, and the association with the directors in a fine character-education project, the distinct educational benefit derived from teaching his specialty and the effort to put into operation modern educational methods, the development of ideals from the attempt to make one's personality define and visualize the group ideals of the camp —these are but indications of the personality growth which counselors experience. The development of personality among counselors is as worthy an objective as among the girls and boys. The camp should think of its leadership-training program, then, from the two angles

* L. S. Hollingworth, *Psychology of the Adolescent*, p. 177. New York: D. Appleton & Co., 1928.

of the development of efficient leadership for the camp and the growth of the individual counselor for his own sake. This becomes particularly true if younger counselors are used.

The first device for the training of a counselor is his contract. In dealing with the type of personalities qualified to hold counselors' positions there is little need for a contract as such, but it does serve as a medium for calling the attention of the counselor forcefully, clearly and precisely to certain fundamental points in the camp policy on which he must have no misunderstanding.

Another pre-season device is bulletins from the camp director, one of which usually goes out about three weeks before the opening of the season, dealing with the ideals, philosophy and objectives of the camp and the methods it employs for the accomplishment of its ends. A second is often sent about a week before the opening, containing definite pointed suggestions on the task ahead. The "Hints to Counselors" above is an example of the latter.* The reading of books is also sometimes employed as a pre-season device. Rather than recommending several, it usually proves more effective to select one book on the social and educational process in camping and the part the counselor must play in it, and expect it to be read carefully and thoughtfully by all the leaders.

After the opening of camp, the counselors' meeting is the best medium for training. If junior counselors are used, it facilitates the selection of discussion material and is usually more conducive to constructive thought to have the junior and regular staffs meet separately most of the time. The regular counselors' meetings are

* See page 136.

held daily for twenty or thirty minutes during the first half of the summer and either daily or every other day thereafter. When to hold them in the crowded program of the day in camp is always a question, but a regular time must be found some place. At these meetings the director discusses his objectives intimately with the staff and new objectives are generated and evolved, the uniformizing process of society and the suggestion-imitation factors are explained, the laws of teaching are discussed and educational devices and tactics described, methods of control and punishment evaluated, current camp problems of the day settled, forthcoming activities and plans agreed upon. Each supervisory counselor has his opportunity to enlist the cooperation of the entire staff in his particular specialties.

Thus the daily meeting is not only for the discussion of the day's program, but for the education and growth of the staff as well. There must be much reiteration and rediscussion of fundamental methods and objectives as the summer goes on, for counselors have a way of drifting all unconsciously and unintentionally into inertness and stagnation with the passing of the weeks. If mature, experienced counselors are being used, there will be less need of discussion of educational and leadership techniques, but nevertheless these daily or bi-daily conferences have marked inspirational and social importance and seem essential to the morale and esprit-de-corps in the leadership staff.

Now the director cannot lay his laws down and autocratically issue his orders to counselors in these daily meetings and hope for cooperation. Autocratic leadership is no more acceptable to counselors than to older

girls and boys. The director cannot lead his counselors from above, he must lead from within. Orders are not issued but problems raised and discussed and together a policy or solution arrived at. In other words, the true group process must be made to operate in the counselors' meetings.

The counselors' meeting, if it is to function according to this true group process, is for the purpose of creating a new idea which at the end of the meeting is held by each counselor as his own. When a problem arises which calls for solution, I as the camp director do not go to the counselors' meeting to issue my orders or to state my ideas or wishes in the matter. So presented, the counselors, even though they disagree, will accept my orders, possibly as a matter of personal loyalty and possibly as the inevitable solution since I am the director and they are "working for" me, and they will carry them out as a matter of duty, but probably with very little enthusiasm or interest in the outcome, or little real spirit of cooperation. If disagreement is widespread there will, doubtless, be considerable talk behind my back and much dissatisfaction, not only over my unwise solution of the problem in their minds, but also over my autocratic methods. Dissatisfaction resulting from such despotic control often grows in camp until it becomes critical. Widespread dissatisfaction among the counselors does not indicate abnormal counselors—it usually points to something unwholesome in the situation, just as "anti-social" conduct on the part of normal campers can usually be explained in the situation under which it occurred. Occasionally there will be a dissatis-

fied, grumbling counselor in any sort of scheme, but for the most part their solid cooperation is not difficult to obtain. As the director I, in laying down my orders, may very easily solve the problem at hand badly, since the counselors are very much closer to the campers than I and see a close-up of many aspects of the camp which I do not and cannot. I act unwisely if I presume to dictate without their opinions. Nothing hurts so much as the intimation that one does not count. Soliciting and integrating the counselors' opinions satisfies the drive for recognition and tends to keep the staff happy, sweet and enthusiastic.

The director does not go to the meeting, then, to lay down his orders or merely to state his ideas. Neither does he go merely to hear the ideas of the counselors, but together with the counselors to create a *group* idea, which will be better than the idea he had when he came or the idea of any of the counselors.* When the counselors begin to express their ideas, a wide divergence of opinions may at once become obvious. Now, the group idea we are after is not an adding up of these different views or a stacking of them like so many children's toy blocks, for obviously things so different will not add. You cannot add riding horses and canoe paddles. It is not an addition but an effort at interpenetration of minds, an intermingling of ideas, resulting in a new idea possessed by each counselor in the group.

The director says something, and thereupon a thought arises in the music counselor's mind. Is it the director's or the music counselor's? Neither; it is a mingling of the

* I follow here very closely the discussion of the group process in M. P. Follett, *The New State*, Chapter II, p. 24. New York: Longmans, Green & Co., 1918.

two. We find that the director's idea, having been presented to the music counselor and returned to him, is slightly or largely different from what it was originally. In a like manner, it is affected by the swimming counselor and all the others. But in the same way the music leader's idea has been affected by the swimming counselor's and all the others as well as by all the director's, and so on and on until a common idea held by the group springs into being, possessed and subscribed to by all.*

It is not the points of agreement or the similarities of view held by the counselors that the camp director is interested in; it is discovering what the differences in view are, and then integrating them into a common view. We are already agreed on the similarities—the object is to send each counselor away possessing a common thought and that is a collective thought.

Now the camp director, because of his position, must be very careful not to state his opinion or wish in the matter too strongly or dogmatically, or it will have the effect of an autocratic issuance of orders, and, although the counselors do not agree, they will acquiesce and keep quiet. He is entitled to his full share in the group idea and no more. But he must be very sure he gets that full share; that is, he must continue to present his view until he sees that the final idea contains his idea—not the idea he had at the start but the one he now has because of the discussion. But everyone else must see that his idea is so incorporated also. The camp director need have no fear that the camp control will get away from him by such a process, for the group or achieved idea is

* M. P. Follett, *The New State*, p. 25. New York: Longmans, Green & Co., 1918.

his own idea—it is what he now holds. And curiously enough, it is what everyone else now holds. In other words, all the counselors go away holding the same idea the director has, created by them all in unison, and regard it as their idea, saying it is what they want and believe. In short, they say "I" representing the whole instead of "I" representing one.*

Now perhaps this perfection in working together seems unattainable in camp where time for counselors' meetings is limited. But while the complete and perfect group idea may seldom be evolved, it will sometimes be and if only partially attained, the results are infinitely better than an autocratic handing down of orders which jeopardizes camp spirit.

When problems are thus discussed and a common idea reached, a group idea created, we may expect cooperation from the staff—enthusiastic inspired cooperation and a personal devotion to the camp and its objectives on the part of every leader which is priceless. This, it seems to me, is the only way complete harmony on the staff can be attained. Follett's illustration describes too well to be omitted the attitude of the autocratic camp director. She says: "The 'harmony' that comes from the domination of one man is not the kind we want. At a board of directors' meeting once Mr. E. H. Harriman said, 'Gentlemen, we must have cooperation. I insist upon it.' They 'cooperated,' and all his motions were put through. At the end of the meeting some one asked Mr. Harriman to define cooperation. 'Oh, that's simple,' he said, 'do as I say and do it damned quick.' " †

* M. P. Follett, *The New State*, p. 25. New York: Longmans, Green & Co., 1918.

† M. P. Follett, *The New State*, p. 27. New York: Longmans, Green & Co., 1918.

Now I have gone this far afield to describe the group process, not only because it seems a fundamental and basic device in the training of counselors and the production of harmony, but also because it is a device which counselors themselves should use in dealing with their campers. As we have seen, both autocracy and paternalism are taboo in adolescent society. An occasional meeting of the tent or cabin group for the serious discussion of its problems by the group process will result in a new spirit and less need for "legal" control. Just as the director profits from the interpenetration process with his counselors, so the counselor will find the camper ideas being integrated with his own to the end that the tent is more intelligently and harmoniously governed. Unless the management uses the method, however, the individual counselor can hardly be expected to.

* * *

SUMMARY OF THE STATISTICAL FINDINGS

Campers favor counselors:

1—Who are agreeable, friendly and approachable.

2—Who are strict and can maintain order (boys only).

3—Who participate in all the activities with the campers.

4—Who are sympathetic and understanding.

5—Who are fair to all and have no favorites.

6—Who are efficient in their assigned work in camp.

7—Who are athletic.

8—Who are not over-bearing, "bossy," and conceited.

9—Who are not unnecessarily severe.

# CHAPTER V

## METHOD OF CAMP PROGRAMMING

THE first summer camps were started back in the eighteen eighties with a negative purpose in view, that of keeping boys away from unhealthy environments and wasted summers.* No sooner were these camps started, however, than their directors began to sense somewhat the tremendous educational possibilities involved, possibilities in supplementing the formal education of the school with some of the practical education which boys and girls of past generations had been obtaining in the family and on the farm, but which present-day children are missing, and also possibilities in social education and the formation of sound physical habits.

As the camping scheme developed, the program was broadened in an effort to realize to the fullest extent the educational as well as recreational and healthful possibilities. At the same time the tendency increased to schedule the time of the campers to an ever-increasing extent. Not only was the daily routine of the camp as a whole perfected to minute detail, but each individual was frequently given a personal schedule of instruction in nature lore, woodcraft, boating and what not, which he was forced or at least expected to attend at stated hours. Scheduled athletics and games filled the play periods, and, except for the early evening hours, a camper

* *A Handbook of Summer Camps:* An Annual Survey, Edited by Porter Sargent. Chapter by C. H. Henderson, pp. 48-52. Boston: Porter Sargent, 1925.

had but very little free time to himself to do as he chose.

In recent years there has been a reaction on the part of some camp men and women against this custom of scheduling a camper's time, which has developed into an opposite theory that the camp should be entirely free from schedule so far as activities were concerned. Campers should be at liberty to do as they choose. Neither should they be given a compulsory schedule, nor should the director through the development of morale and esprit-de-corps attempt to force attendance at instruction groups. Adults, it is contended, do not want to be ordered about when they go camping; the very word camping carries with it the idea of a happy, care-free, do-as-you-please period in the woods. Neither do boys and girls want to be compelled to do this or that while in camp. To enforce the schedule is not to understand girl and boy nature, it is contended.

Now here we have another example of adults theorizing on what boy and girl likes are. Our task is to determine what truth there is in the contention that in the estimation of the campers the free-time, unscheduled type of program-organization is to be preferred over the organized scheduled type, which has been in common use in the past, to some degree of completeness, in the rank and file of the camps of the better sort. It is an attempt to discover the reactions of campers to schedule and compulsory activities.

Regular instruction groups in the camp activities and crafts were conducted by all of the 21 boys' camps studied except one and all of the 31 girls' camps except one. The one boys' exception was a camp of a dozen or

fifteen older boys in Canada which made no attempt at a formal educational program. The exception among the girls' camps was likewise a small Canadian camp relying on informal participation in backwoods pursuits. All of the campers studied, however, had at some time attended a camp which did run scheduled instruction groups. In all of these camps attendance at the groups was expected or compelled.

Let us inquire, first of all, into how much time these campers had to themselves to do as they chose. It will be noted that the majority of the girls' camps studied utilized both morning and afternoon hours for scheduled activity groups, while the majority of the boys' camps scheduled the morning hours of from 9:00 to 11:00 only.

In spite of these schedules we find that the majority of the campers had all the time to themselves they wanted:

DID YOU HAVE ALL THE TIME TO YOURSELF YOU WANTED?

BOYS

Yes . . . . . 36
(Of these
31 had scheduled educational groups, 9:00-11:00 A. M.
2 had scheduled educational groups, 9:00-11:00 A. M., 2:00-4:00 P. M.
3 had no scheduled classes.)
No . . . . . 12
(Of these
10 had scheduled educational groups, 9:00:11:00 A. M.
2 had scheduled educational groups, 9:00-11:00 A. M., 2:00-4:00 P. M.
1 had scheduled athletics, 2:00-4:00 P. M.)
Too much . . . . . 1
(Had scheduled groups, 9:00-11:00 A. M.)*

GIRLS

Yes . . . . . 34
(Of these
11 had scheduled activity groups, 9:00-11:00 A. M.
23 had scheduled activity groups, 9:00-11:00 A. M., and 2:00-4:00 P. M.)
No . . . . . 14
(Of these all had scheduled activity groups, 9:00-11:00 A. M., and 2:00-4:00 P. M.)

Now it will be noted that the 36 boys who had all the time to themselves that they wanted were putting

* "No activities there to occupy one's time."

just as many hours in instruction groups as a rule as the 12 who did not have all the leisure they desired, and while this is not true of all the 34 girls, in relation to the 14 who felt their time overscheduled, it is of the majority. Here we have individual differences appearing and the further we go into activities and their popularity, and the use of time in camp, more and more shall we be impressed with the fact that likes and dislikes vary greatly from individual to individual.

The two methods of organizing—the free time and the scheduled system—were described to the boys and girls carefully and in detail, and they were asked to express their preference. Their reactions are as follows:

BOYS

| | | |
|---|---|---|
| Favor schedule | | 42 |
| Favor schedule crowded with many activities, but want choice as to make-up of schedule | 31 | |
| Favor schedule | 7 | |
| Favor half of day scheduled, half free | 4 | |
| Favor free time method | | 6 |
| No schedule | 4 | |
| No schedule but many activities available | 2 | |

GIRLS

| | | |
|---|---|---|
| Favor schedule | | 40 |
| Favor schedule | 36 | |
| Favor schedule but choice as to make-up | 2 | |
| Favor liberal schedule | 1 | |
| Favor schedule but not compulsory | 1 | |
| Favor free time method | | 11 |

The great majority of the boys and girls expressed a preference for a definite schedule and many felt that a

## Table VII

### IF YOU WERE RUNNING THE CAMP WHAT CHANGES WOULD YOU MAKE?

BOYS

| | | | |
|---|---|---|---|
| Allow more freedom of choice in activities | | 11 | |
| More free time in afternoon | 4 | | |
| Not so much schedule | 3 | | |
| More optional activities | 2 | | |
| Choice of morning activities | 1 | | |
| No morning schedule | 1 | | |
| More varied program of activities | | 6 | |
| More things doing | 3 | | |
| More variety of activities | 3 | | |
| More efficient counselors | | 4 | |
| Have counselors on time | 1 | | |
| Have councelors in tents more | 1 | | |
| Secure younger counselors | 1 | | |
| Discharge grouchy counselors | 1 | | |
| More food and more varied menus | | 4 | |
| More trips | | 3 | |
| More trips | 2 | | |
| More and longer trips | 1 | | |
| Less supervision by counselors | | 3 | |
| Expand equipment to meet growth in numbers | | 3 | |
| Enroll fewer boys | | 2 | |
| Fewer visitors | | 2 | |
| Fewer visiting days | 1 | | |
| Fewer lady visitor | 1 | | |
| Make it easier for the new campers | | 2 | |
| Eliminate the pleb system | 1 | | |
| Have old campers help the new | 1 | | |
| Simplify the camp honor system | | 2 | |
| Make honors easier (Woodcraft League) | 1 | | |
| Allow some choice of emblem requirements | 1 | | |
| More discipline | | 2 | |
| Give junior camp the same facilities the senior camp has | | 2 | |
| Locate junior camp closer to senior camp | | 2 | |
| No postponing of activities | | 1 | |
| Teach swimming where other boys can't see | | 1 | |
| Eliminate military drill | | 1 | |
| Less athletics | | 1 | |
| Employ help to put campus in shape before camp opens | | 1 | |
| Set up schedule for all summer, not by weeks | | 1 | |
| Put in bath tubs; require monthly hot bath | | 1 | |

## Table VIII

### IF YOU WERE RUNNING THE CAMP WHAT CHANGES WOULD YOU MAKE?

GIRLS

| | | | |
|---|---|---|---|
| Better equipment and buildings | 8 | Have more free time | 2 |
| Larger tents | 1 | More freedom in choosing activities | 1 |
| Cabins instead of tents | 1 | Have more discipline | 2 |
| Smaller canoes for smaller girls | 1 | More care in choosing counselors | 1 |
| New craft house | 1 | Let girls choose their own tent mates | 1 |
| Better tennis courts | 1 | Have court of honor weekly instead of daily | 1 |
| Better riding horses | 1 | Would not permit girls in a clique to occupy same tent | 1 |
| Better stage | 1 | Omit religious services | 1 |
| Better mess hall | 1 | Bring tent groups closer together | 1 |
| Enlarge the program of activities | 6 | More variety in food | 1 |
| More sports | 2 | More schedule | 1 |
| More canoe trips | 1 | Move camp to natural lake instead of artificial pool | 1 |
| Add riding | 1 | Would not allow good friends to bunk together | 1 |
| Have dancing | 1 | Fewer dumb parties | 1 |
| Have more moonlight dips | 1 | | |
| Separate older and younger girls | 5 | | |
| Allow more freedom of choice in activities | 5 | | |
| Abandon rigid schedule of classes | 2 | | |

camper could not get much out of the camp unless he or she had such a schedule to guide him in the use of his time. All that the majority, especially among the boys, asked was *choice* as to the activities which went on their schedules so that they could be sure to get those in which they had an interest and liking, and would not be expected to participate in those which they particularly objected to.

From our Camp Fairwood records I take the following table which also throws considerable light on the question at hand:

CAMP FAIRWOOD (BOYS)

WOULD YOU RATHER HAVE HAD SCHEDULED CLASSES OR HAVE BEEN FREE TO GO TO ANY ACTIVITY YOU CHOSE WHEN YOU CHOSE?

| | AGE | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | TOTAL |
| Favor schedule | 2 | 12 | 6 | 20 | 9 | 14 | 5 | 6 | 3 | 4 | 81 |
| Favor free time | 1 | 2 | 1 | 3 | 5 | 0 | 0 | 0 | 0 | 0 | 12 |

Rather arbitrarily I have inserted on the preceding pages Tables VII and VIII for consideration at this point. Among many other interesting comments they show the need for allowing campers more freedom of choice in the activities which constitute their schedules.

What this system the campers have recommended amounts to is a series of interest groups selected and chosen by the campers. And when chosen, a schedule of these interest groups is made up for each camper so that he can work them into his day without conflicts. Now have not the campers been entirely sound in this judg-

ment? That compulsory camp activities are taboo in the light of modern educational principles and camp thought needs no argument at this stage of progress. There can be no absolute assurance that one type of camp activity has greater character building potentialities or is more productive in social education than another. Individuals vary greatly in their likes and dislikes—no activity will register popularity with all campers in a camp of any size.* They should not be compelled nor even urged to take an activity they are not enough interested in to select—the element of interest is all important. It seems to me that there should be but one compulsory instruction group in the camp program, and that swimming, which is far too vital and fundamental a camp technique to be neglected. Every camper not already expert in the water should be in a swimming group, not larger than six, graded according to his ability. Since swimming is the most popular of all boy and girl activities,† compulsion will very rarely be necessary however. The campers in the great majority of cases will select the groups of their own volition, and interest in the activity will be self-sustaining. If a camper has already learned to swim well enough for ordinary participation in camp functions and particularly dislikes the activity, or is not interested in developing further skill, that eliminates it from his schedule, but there will be few of these. Other than swimming, this complete freedom of choice in interest groups is essential.

It is when we come to scheduling these interest groups that some camp leaders object, and this is difficult to

* See Chapter VI.

† See pages 176 ff.

understand for, in the actual operation of a camp of any size, chaos is very apt to result otherwise. Suppose, in a camp of a hundred, fifty campers interested in canoeing, decided to canoe at the same time and the camp possessed only 15 canoes and two unoccupied canoeing counselors; or to ride and there were 12 riding horses; or to work at arts and crafts and the shop was only 30 by 30 feet in size. While this is going on, other activities usually popular are practically deserted, only to be over-crowded themselves at other times when canoeing, riding and artscraft are little sought after. Obviously, a schedule of canoeing interest groups must be made up so that a small group comes at one time, insuring each camper all the personal attention of the counselor in charge that he desires, and guarding against over-crowding the equipment. And so with all other activities. Furthermore, for the personal guidance of the camper, a schedule is helpful, for without it, we all, however strong our ambitions may be to gain an objective, are apt to drift.

The more interests there are manifested by the campers, the more need there is for some sort of formal organization. Counselors cannot be expected to cope successfully with the situation otherwise. Advanced campers with much skill already developed come to the counselor at the same time beginners with no skill turn up, and progressive work is difficult if not impossible. Furthermore I cannot help but feel that those camp leaders who oppose all formal organization have misinterpreted somewhat the newer education, or in their enthusiasm for the new point of view have overshot their mark. It would seem that they are thinking of interest as applying to the whims and pleasures of the moment instead

of the attainment of coveted ends or objectives, which project interest into the future and often require prolonged effort to attain. This is the type of interest which leads to growth, education, and happiness. Some organization and schedule is not only wise—it is inevitable.

There are certain basic activities in camping, of which swimming, canoeing and woodcraft are probably the most fundamental in that they are essential to trips, and in some camps riding would join this list also. In addition to these there will be several other major departments in the camp, set-up from the experience of past years—nature lore, sailing, various handicrafts, riflery, archery and the like. From these activities the campers select at the beginning of the year those in which they have an interest, and a basic schedule for them is made out which operates when other special projects such as trips and tent or cabin enterprises are not interfering. As new interests develop or are generated, they are added to the basic schedule, and whenever a camper's interest wanes in a selected activity it is freely dropped from his schedule.

No, compulsory attendance at the interest group meetings does not necessarily follow. If a camper has riding at 9:00 A. M. and does not care to ride today, no serious harm is done and he has the privilege of staying away. As a matter of fact, however, if the interest groups are worthy of the name, the campers will be eagerly in attendance. Too much "cutting" of a certain group for no purpose, when the campers have manifested enough interest in the subject to select it, reflects not on the campers but upon the type of stuff the group is concentrating on, and upon the counselor in charge. The actions of

campers are the result of, and can be understood only in the light of, the situation behind them. The campers will be where their interest is. When interest groups satisfy the elemental wishes of new adventure and recognition, the campers will be there; otherwise they will seek satisfaction elsewhere. And if there is no interest, they should seek activity elsewhere. What little "cutting" there is when groups are worthy is of negligible importance and a policy of forcing attendance is bad. Roll calls, regimentation and "school tactics" were rightly slammed by several campers. Giving honors of some sort for attending these basic schedule groups is merely another form of compulsion. The only compulsion justifiable here is the compulsion of interest.

Now when a group of campers comes to me and wants to help the Indian build a cedar bark wigwam out in the Indian village at the council ring, or a group of seniors wants to construct an Adirondack log lean-to in the woods, or a rustic roof to furnish shade at the firing line of the rifle range, does the schedule of interest groups stand in the way? Never! These projects growing out of the life situations in the camp society and proposed by the campers are the ideals toward which we strive. We encourage them, anticipate them, welcome them—we set aside a portion of budget in advance to finance them, whatever they may be, in order that the constructive work of the program may not become stranded on the financial director's veto. They may require the full concentration of the campers for many days and thus will keep them away from their scheduled groups, but in no respect is this undesirable. The main thing is that they are interested, vitally interested, in something—with the

resultant intensity of effort that comes with interest—and not idling away the summer with half-hearted effort, and to this end a counselor's nightly check-up of the activities of each of his campers that day is helpful. When the big project is finished, the campers go back to the basic schedule again. In other words the big special project becomes in itself a schedule, supplanting for the time being the basic schedule.

Much of the activity in the routine interest groups may grow out of the life situations of the campers also. Formal "class work" is a thing to be strenuously avoided. One of the woodcraft and Indian lore groups becomes concerned about a new "big drum" for the forthcoming powwow and sets about making it together with a suitable rustic rack to suspend it in; a woodshop and pioneering group develops a desire for a tree house and observation lookout at the point in the lake; an artscraft group devotes itself to painting scenery and curtains for the stage, while another makes costumes for the Theatrical Troupe's approaching play. Individual projects arise in much the same way. One camper in woodcraft, from watching the Indian at work, becomes set on a birchbark basket which will hold water and a bark waste-paper basket for her den back home; a boy tries to duplicate the Indian's long ceremonial peace pipe and his dancing moccasins for use in the pageant; still another makes a lariat from basswood bark after listening to the Indian tell about hauling in his whitefish nets with such a rope; a camper collects tin cans and converts them into kettles and camp dishes which "nestle" into a cooking outfit for the next overnight; a camper in artscraft makes for himself a hunting knife out of saw steel and a leather sheath

for it; another achieves a very successful silver bracelet for her mother's birthday the week after camp is over; while another fashions a pair of wrought iron andirons for the fireplace; and so we could go on and on. In some types of interest groups, the love of the activity and the desire for skill in it are the prime incentives—swimming, riflery, archery, tennis and riding are examples.

All of these projects are the outgrowth of interest. That is, we begin with the interests the camper now has, we seek to discover his present interests (and he must have some or he would not select the interest group)—and then we endeavor to cause him to develop new related interests or, rather, to extend his present interests into new directions. All new interests we acquire are related to and based upon our present interests. The minute he starts a project in which he is interested, he has a goal—the finishing of the project and perhaps some use he wants to put it to. The lad who starts to make a pair of snowshoes has a goal, the finishing of the shoes, and perhaps still more remote goals of decorating his room with them and using them next winter; the midget who is learning to paddle has a goal, strong paddling ability, and the privilege of taking a coveted trip. His interest is then on the goal, his pleasure comes from working for it. He may not enjoy all that he does, but it is done willingly and enthusiastically in that it means progress toward the goal. The intensity and enthusiasm with which he works, and the readiness with which he learns, depend upon the strength of his interest in the goal. If there is little interest, there is little effort and little "readiness"—and little satisfaction, "fun." If

there is no interest—that is, if compulsion is needed—the process is of very minor educational significance.*

The counselor, then, stimulates and inspires activity—participation in program—but not in particular activities; that is up to the individual's choice. Suggestions as to possible activities will frequently be necessary in the interest groups, however. One of the most effective methods of suggesting individual projects is for the counselor to be working along on some project or craft when the campers are around. They watch him and soon develop an interest, the supplies are handy, and they work along together. The birchbark baskets mentioned above produced as a result of the camper watching the Indian at work, is a case in point. The counselor has a distinct function, also, in keeping up morale after projects have once been started. Suggestions and encouragement both in the interest groups and in the special projects will be needed all along the line. The counselor, then, encourages the campers in the direction of their interests, suggests possible extensions, works with and guides where he can, stimulates, encourages and inspires when enthusiasm temporarily wanes.

When and how often are basic interest groups chosen? Three systems of choosing were brought out in the study. The first and the one in use in most of the camps was

* I take the following quotations from W. H. Kilpatrick, *Foundations of Method* (New York: The Macmillan Company, 1925):

"My doctrine of interest, as a psychological doctrine, is that learning conditions are met in the degree that whole-hearted interest (short of painful solicitude) is present"—p. 141.

"A regime of coercion that merely remains coercion is a failure"—p. 168.

He also quotes Woodworth: *Dynamic Psychology*, pp. 70-71, as follows: "Unless you can get up interest in a system of activities you can accomplish nothing in it"—p. 168.

the choosing of a certain number of interests out of the activities available at the beginning of the camp and the making up a schedule for each camper which continued through the entire season. The second was the making up of a new schedule for each camper each week in camp, choosing fewer activities and giving more time to each throughout one week. This system was used in one leading camp. The third method was the daily choice of activities each morning.

There is a danger in the all-season schedule that it will become too rigid, stereotyped and school-like. It need not be if the management is alert to make additions as the season goes on and new interests develop, is willing to drop freely and replace any interest group for any camper, and is eager to welcome the special group projects which temporarily supplant the basic schedule as they are proposed. It is probably the best if it is flexible and progressive, changing as the interests change and grow. The others are more unwieldy types of formal organization, and will probably be less productive in the systematic pursuit of the camp objectives.

How many interest groups should a camper participate in? Our answer is many, and for reasons which we discuss in detail in Chapter VI. One camp, using an all-season schedule for each camper as described above, allowed a choice of seven interests at one time out of the possible eleven major departments of the camp. In the course of a two-day period an opportunity to use the camp facilities in all of the seven interests was made possible. Another camp on a similar basis used six. The answer to the number of activities is as many as the camper has interests, provided he does not over-crowd his time.

Rather than specify a number he or she must choose, it is wiser to state a maximum number which may be participated in at one time. If he chooses fewer with more free time for other individual projects, that is his privilege. The main thing is that he be active and interested, and if the program is worthy, he will be. There are many problems involved here, and so closely related to this whole question of scheduling and programming is the nature of the activities involved, that our discussion carries over into Chapter VI, all of which is pertinent to the present controversy.

Suffice it to say for the present that the great majority of the campers studied preferred schedule to complete freedom but wanted a wide range of choice as to the content of the schedule. The question is not so much one of schedule, it is one of compulsion.

Let us look at a few selected reactions:

EXAMPLES

1. Present age, 14; has attended an eastern private camp three seasons, his twelfth, thirteenth, and fourteenth years.

At this camp the schedules for each camper were made up for the season at the beginning of the summer. During his last year dissension arose among the older boys of whom he was a member because the directors insisted on the attendance of the older boys at the scheduled groups which some of them had attended for several seasons. These boys did not object to having a schedule but they did object to attending all summer activities in which they had lost interest and had satisfied their desire for early in the season. As a result of their opposition

the directors changed the system for the older boys and permitted them to choose each morning their activities for that day. A sheet was passed around for that purpose at breakfast. This boy thinks this is the best system for older campers.

2. Present age, 15; has attended an eastern private

camp one season, his fifteenth year. (Same camp and season as No. 1.)

Favors a schedule and wants many activities going on, but wants choice each morning as to activities for that day. Favors supervised activities.

3. Present age, 13; has attended an eastern private camp three seasons, his tenth, eleventh and twelfth years.

He likes a schedule and can't see how one could get much from camp without it. However, he wants some choice as to what activities go on in it.

4. Present age, 13; has attended a Y. M. C. A. camp one season, his twelfth year.

He likes schedule, likes to have a regular time for everything.

5. Present age, 16; has attended 5 different private camps and has been in camp 6 seasons, his eleventh to sixteenth years, inclusive.

He has had experience in camps with both types of organizations. He likes schedule while at the camp but likes lots of trips away. He says if a camp is going to run on the free-time basis it ought to have a definite purpose and see that it is accomplished. The camp he attended which used this system just drifted along and accomplished nothing.

6. Present age, 14; has attended an eastern private camp one season, his fourteenth year.

He wants the afternoons open and free. The mornings should be scheduled.

7. Present age, 15; has attended an eastern private camp two seasons and a Canadian private camp one season, his thirteenth, fourteenth and fifteenth years.

He has had experience with both types of organization and prefers the free-time system within limits for older boys and the scheduled way for younger boys.

8. Present age, 15; attended an eastern private camp three seasons and a middle west private camp one season, his eleventh, twelfth, thirteenth, and fifteenth years.

He prefers the free-time system but thinks it isn't right. Thinks all camps should require the campers' time to be scheduled but should allow choice of activities.

9. Present age, 17; attended a State Y. M. C. A. camp three seasons, his fourteenth, fifteenth, and sixteenth years.

He did not like the compulsory activities of the camp he attended and favors complete freedom from schedule. However, he wants lots of activities available to participate in.

10. Present age, 15; has attended four private camps and has been in camp six seasons, his ninth to fourteenth years inclusive.

He wants complete freedom from schedule and does not like scheduled athletics, ball games and tournaments.

* * *

SUMMARY OF THE STATISTICAL FINDINGS

1—Practically all the camps studied required their campers to work on definite schedule.

2—Approximately three-fourths of the campers had all the time to themselves they wanted in spite of schedules.

3—The great majority of campers prefer to have a regular schedule of their time in camp, but want some choice as to the activities that comprise it (particularly emphasized by the boys). It is the content of the schedule with which they are concerned.

4—About 22 per cent favored all or part of the day open and entirely free from compulsory activities.

5—A few older boy campers felt that, while regular schedules are essential for younger campers, they should have greater freedom from such compulsory activities.

6—In general, less compulsion but not necessarily less schedule seems to be needed.

# CHAPTER VI

## CAMP ACTIVITIES

In Chapter I we saw that camper-aims and adult-aims do not coincide. Campers are in camp largely for the pleasure it affords them. " 'Fun' and 'eat' are two words that sum up the philosophy of life to campers." * "Fun" in camp, it is felt, grows largely out of the program of activities. Equipment and buildings mean but little. One cannot help but be impressed with the fact, in conversing with camp directors, that there are many who evaluate their camps by the magnificence of their buildings and the amount of their equipment. One is taken on a tour of inspection of material equipment—hotel-like assembly halls, country-club dining quarters, summer resort cottages for campers—and having displayed the elaborateness of his plant the Director awaits your word of praise. It would seem that buildings—things—develop strong physique, mould character and shape personality, lead to joy, vigor, imagination, romance. Camps are not built around things—they are built around personalities. After the equipment necessary for a high standard of health and sanitation is provided, equipment is essential only as it makes a larger program possible. To the camper, it is the program that makes the camp. And of course, behind the program are the leaders, for as we have seen, the limitations of the program are the limitations of the leadership staff.

* Editorial, *Camping*, April, 1927.

I was asked not long ago to set forth the objectives of camping. I built them up under the following broad heads: first, strong physique; second, social adjustment; third, education supplementing the formal education of the school. My task completed, the realization came that I had omitted the most important consideration of all—fun, joy. I had written in the characteristic strain of the stupid adult; I had been motivated by the adult-aims, not camper-aims. The primary objective in any camp must be first of all to give the girl and boy the happiest summer that it is possible to produce. Failing here, our adult-aims can be accomplished but partially and imperfectly if at all. We tend to conform and to take on group ways only in successful environments. I repeat that the camper-aim of fun must become an essential part of and must shape and color all the other phases of the adult-aim. No one appreciating the camper-aim can think in other terms than activities. The emphasis which the campers placed in Chapter V upon the need for many activities is proof in this direction.

Let us, then, attempt to determine what the most popular and essential camp activities are in the minds of the campers. We have their evaluations of the main departments of the camp program in Tables IX and X. They were given a list of these departments and asked to select their first three choices.

It should not be inferred that because the department of artscraft received only a score of four in the boys' list it is considered an unimportant activity by the campers; probably no camper would be in favor of eliminating it. The table merely indicates that it is not as popular as the department of swimming or athletics, or the others.

## TABLE IX

## POPULARITY OF DEPARTMENTS OF THE CAMP PROGRAM

BOYS

| CAMP DEPARTMENTS | NUMBER OF CAMPERS HAVING EXPERIENCED THE ACTIVITY | CHOICES 1ST | 2ND | 3RD | SCORE* |
|---|---|---|---|---|---|
| Swimming | 49 | 16 | 14 | 6 | 82 |
| Athletics | 49 | 18 | 11 | 3 | 79 |
| Boating and canoeing† | 43 | 3 | 5 | 13 | 32 |
| Hiking and woodcraft | 49 | 4 | 5 | 8 | 30 |
| Riflery | 35 | 4 | 6 | 5 | 29 |
| Riding‡ | 28 | 1 | 2 | 5 | 12 |
| Campfires and dramatics | 47 | 1 | 1 | 6 | 11 |
| Nature lore | 43 | 1 | 2 | 1 | 8 |
| Archery | 32 | 1 | 1 | 2 | 7 |
| Artscraft and manual training§ | 37 | 0 | 2 | 0 | 4 |

* Rating as follows: First, 3; second, 2; third, 1.

† 43 boys had attended camps having either boating or canoeing. Of these, 38 had had experience with canoeing.

‡ Riding being a special or pay privilege requiring parental consent, it may be that several of the 35 boys who designated that their camps had riding were not permitted to participate in it. Otherwise riding might have rated higher in the table.

§ 37 boys had attended camps having manual training. Of these, 18 had experience with artscraft also

## TABLE X

## POPULARITY OF DEPARTMENTS OF THE CAMP PROGRAM

GIRLS

| CAMP DEPARTMENTS | NUMBER OF CAMPERS HAVING EXPERIENCED THE ACTIVITY | CHOICES 1ST | 2ND | 3RD | SCORE* |
|---|---|---|---|---|---|
| Swimming | 51 | 21 | 16 | 5 | 100 |
| Athletics | 50 | 13 | 7 | 6 | 59 |
| Riding† | 41 | 10 | 7 | 8 | 52 |
| Artscraft | 46 | 4 | 4 | 8 | 28 |
| Canoeing | 44 | 0 | 4 | 11 | 19 |
| Dramatics | 45 | 1 | 3 | 3 | 12 |
| Dancing | 46 | 0 | 2 | 5 | 9 |
| Woodcraft | 34 | 1 | 2 | 1 | 8 |
| Archery | 41 | 0 | 3 | 2 | 8 |
| Nature lore | 47 | 0 | 2 | 0 | 4 |
| Riflery | 7 | 0 | 0 | 0 | 0 |

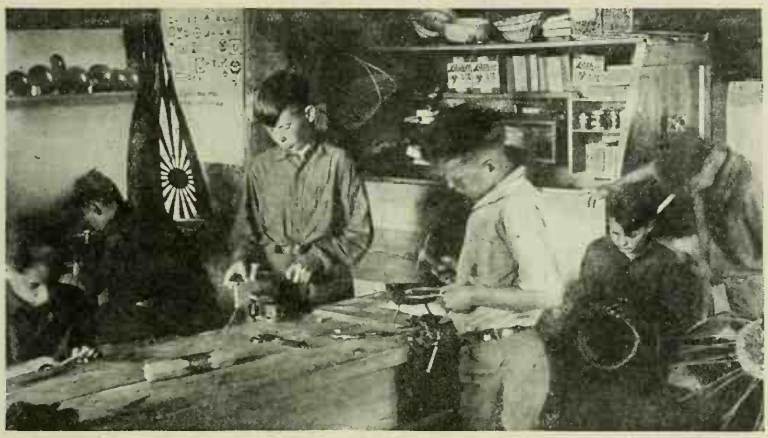
* Rating as follows: 1st choice, 3; 2nd choice, 2; 3rd choice, 1.

† Riding being a special or pay privilege requiring parental consent, it may be that severa lof the 41 girls who designated that their camps had riding were not permitted to participate in it. Otherwise riding might have rated higher in the table.

In fact, my experience seems to indicate that if the craft work department consists of something more worthy than an attempt to ape the telephone-stand-and-book-rack-

building which seems to have so often characterized public school manual training and branches out into new and unexplored fields of tool craft for the boys, it is apt to be a decidedly popular department. True, much of the material in a complete artscraft program cannot, by the wildest stretch of one's imagination, be classified as of a woodsy nature, and there are those who would throw it out of the program on these grounds. But while jewelry making, pewter work, wrought iron work, copper craft, tile moulding, pottery, basketry, leather tooling and the like may have little to do with the primitive in type of materials used or in the use to which the knowledge can be put, they do express and satisfy primitive urges of creating and building, and they are in keeping with the

"practical education" objective of camping, which aims to supplement the formal education of the schools and compensate for the shortcomings of an artificial educa-



tional system. One of the great tasks of modern education in these days of ever-shortening hours of labor is so to alter its approach that it educates for leisure as well as for work. That the summer camp at the present moment is one of the most potent agencies in education for leisure has been well pointed out by President Cutten of Colgate University in his "The Threat of Leisure," but the modern well-balanced camp program has even greater possibilities in this direction than he has indicated.* Hobby interests growing out of the arts and

* "The rapid development of the summer camp shows a tendency in the preparation for leisure that promises well for the future. Under most healthful physical and moral influences boys and girls are introduced to an outdoor life which is most attractive, and which will probably always entice them. Swimming, boating, canoeing, fishing, and woodcraft occupy the time of thousands of our young people as they flock to the camps of Maine and others of our northern states. Not only are these young people being trained to an appreciation of a vacation in the open,

crafts are far too valuable a contribution for leisure to be neglected. In the future when the school adequately meets the need for leisure time education, these more

artificial types of camp arts and crafts can be eliminated and full concentration be placed on the crafts of the woods. Until then the camp's function seems clear.

Rustic materials for several of the types of craft work referred to above can be found in much greater variety and abundance in the woods environment of camp than one imagines. The equivalent of purchased materials can often be found there and the association with the setting that nature has provided can be established in the minds of the campers. Often it is wise to start with these and branch out to other types of materials later.

but their parents are also becoming enthusiastic about a trip to the mountains, or they are learning to paddle their canoes or cast their flies in the streams which abound in the Canadian woods. If this continues, the problem of leisure for summer months is on the way to a really ideal solution."—G. B. Cutten, *The Threat of Leisure*, p. 116. New Haven: Yale University Press, 1926.

In those camps where artscraft is worthy, the shop seems always crowded. That a large percentage of girls and boys like to build and to work with tools needs

no statistical support; the creative urge is deep-seated within us all. I am inclined to interpret the position accorded to artscraft in Table IX as due to the general lack of a varied, interesting, imaginative craft program and to a predominance of orthodox manual training which carries with it the taint of school and has lost its potency as a provider of new adventure, keeping in mind also the fact that this table only shows its relative popularity as compared to water sports, athletics and the like. As proof in this direction, let me submit the following table from our own camp records, based on the study of 93 campers, in which artscraft of the type described above is shown to run swimming a close second for popularity.

CAMP FAIRWOOD—BOYS

POPULARITY OF THE MAIN CAMP DEPARTMENTS

93 BOYS

| CAMP DEPARTMENT | NO. OF BOYS TAKING ACTIVITY | 1ST CHOICE | 2ND CHOICE | 3RD CHOICE | 4TH CHOICE | 5TH CHOICE | SCORE* |
|---|---|---|---|---|---|---|---|
| Swimming | 93 | 23 | 12 | 18 | 13 | 11 | 254 |
| Artscraft | 74 | 18 | 18 | 14 | 11 | 7 | 233 |
| Riflery | 57 | 17 | 21 | 5 | 10 | 9 | 213 |
| Riding | 49 | 16 | 9 | 6 | 4 | 5 | 147 |
| Tennis-archery | 82 | 3 | 7 | 17 | 17 | 11 | 139 |
| Canoeing-sailing | 74 | 7 | 5 | 11 | 10 | 19 | 127 |
| Athletics | 74 | 4 | 9 | 8 | 10 | 19 | 119 |
| Woodcraft | 65 | 2 | 6 | 8 | 11 | 6 | 86 |
| Woodwork | 37 | 1 | 5 | 3 | 2 | 1 | 39 |
| Nature lore | 40 | 2 | 1 | 3 | 5 | 5 | 38 |

* Rating as follows: 1st choice, 5; 2nd choice, 4; 3rd choice, 3; 4th choice, 2; 5th choice, 1.

The girl campers indicated considerably more interest in the arts and crafts in Table X than did the boys, and evidently had had experience with a more varied type of craft program. We find metal crafts and jewelry-making mentioned by them in Table XII (pages 178, 179) more frequently than the other types of interest. A further indication of the girl interest in crafts may be gathered from the following summary of a national study of girl interests by *The American Girl:*†

ARE YOU INTERESTED IN:

| | | |
|---|---|---|
| Making gifts | 1575 | 71.6% |
| Sewing | 1339 | 60.9% |
| Tie-dyeing | 487 | 22.1% |
| Dyeing clothes | 300 | 12.6% |
| Making batiks | 209 | 9.5% |
| Not interested in any of these | 264 | 12.0% |

† *Report on Reader Reactions*, The American Girl. New York: Girl Scouts, Inc., 1929 (Mimeographed).

Let us before further discussion turn to a more detailed inquiry into the popularity of camp activities, and for this purpose Tables XI and XII prove most enlightening. The campers were given a complete list of all the activities on the table and asked to select their first five choices. We must keep in mind in studying the tables that every camp did not have all of these activities, many of them only a very few of them, and consequently the score which each activity received must be considered in relation to the number of campers who had experience with it.

Swimming is the most popular of all boy and girl activities, if our tables do not lead us astray. It has headed the list in every tabulation of popular activities which we have made. It occupies the spot position in Tables IX, X, XI, and XII, and in the lists on pages 200 and 201. It was a heavy favorite in a study I once made among 720 high school boys as to their most popular outdoor non-athletic-sport activities.* Gibson obtained a similar verdict in favor of swimming in a study of boy leisure time activities.†

More convincing, if anything, is the popularity of swimming among girls, and our own findings are amply

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* Swimming . . . . . 301
Boating and canoeing . . . . . 235
Boating . . . . . 120
Canoeing . . . . . 115
Fishing . . . . . 158
Nature lore . . . . . 26

† H. W. Gibson, *Boyology*, p. 11. New York: Association Press, 1922.

## TABLE XI

## POPULARITY OF CAMP ACTIVITIES

### BOYS

| CAMP ACTIVITY* | NUMBER HAVING EXPERIENCED ACTIVITY | CHOICES | | | | | SCORE† |
|---|---|---|---|---|---|---|---|
| | | 1ST | 2ND | 3RD | 4TH | 5TH | |
| Swimming | 49 | 17 | 7 | 5 | 6 | 1 | 141 |
| Tennis | 47 | 5 | 9 | 8 | 2 | 2 | 91 |
| Baseball | 49 | 8 | 7 | 1 | 1 | 5 | 78 |
| Trips and overnight hikes | 43 | 4 | 4 | 3 | 1 | 4 | 57 |
| Riflery | 36 | 2 | 3 | 6 | 7 | 2 | 56 |
| Canoeing | 38 | 3 | 4 | 4 | 1 | 1 | 46 |
| Sailing | 31 | 0 | 3 | 2 | 4 | 2 | 28 |
| Horseback riding‡ | 29 | 2 | 1 | 2 | 0 | 2 | 22 |
| Archery | 31 | 1 | 1 | 1 | 1 | 2 | 16 |
| Shows in camp | 48 | 0 | 0 | 1 | 5 | 3 | 16 |
| Manual training | 35 | 0 | 1 | 1 | 3 | 2 | 15 |
| Basketball | 21 | 1 | 1 | 1 | 0 | 2 | 14 |
| Nature lore | 42 | 2 | 0 | 1 | 0 | 1 | 14 |
| Campfires | 49 | 0 | 1 | 0 | 1 | 2 | 12 |
| Story nights | 46 | 0 | 1 | 1 | 1 | 2 | 11 |
| Golf | 6 | 1 | 0 | 0 | 0 | 1 | 10 |
| Track meets | 44 | 0 | 1 | 1 | 0 | 3 | 10 |
| Taking pictures | 47 | 0 | 1 | 0 | 2 | 2 | 10 |
| Row boating | 41 | 0 | 0 | 1 | 2 | 0 | 9 |
| Boxing | 44 | 0 | 0 | 1 | 2 | 0 | 7 |
| Wrestling | 35 | 1 | 0 | 0 | 1 | 0 | 7 |
| Aquaplaning | 18 | 0 | 1 | 1 | 0 | 0 | 7 |

## CAMP ACTIVITIES

| CAMP ACTIVITY* | NUMBER HAVING EXPERIENCED ACTIVITY | CHOICE | | | | | SCORE† |
|---|---|---|---|---|---|---|---|
| | | 1ST | 2ND | 3RD | 4TH | 5TH | |
| Motor boating | 24 | 0 | 0 | 1 | 1 | 0 | 5 |
| Making lean-tos | 36 | 0 | 0 | 0 | 0 | 0 | 5 |
| Orchestra | 28 | 0 | 0 | 1 | 0 | 2 | 5 |
| Cage ball | 14 | 0 | 1 | 0 | 0 | 0 | 4 |
| Football | 21 | 0 | 0 | 1 | 0 | 0 | 3 |
| Wood carving | 24 | 0 | 0 | 1 | 0 | 0 | 3 |
| Hikes | 49 | 1 | 0 | 1 | 0 | 0 | 3 |
| Campfire cooking | 42 | 0 | 0 | 0 | 1 | 0 | 2 |
| Singing | 46 | 0 | 0 | 0 | 0 | 1 | 1 |
| Library | 41 | 0 | 0 | 0 | 0 | 1 | 1 |
| Axe throwing | 4 | 0 | 0 | 0 | 0 | 1 | 1 |
| Lariat throwing | 2 | 0 | 0 | 0 | 0 | 0 | 0 |
| Rope spinning | 2 | 0 | 0 | 0 | 0 | 0 | 0 |
| Indian dancing | 8 | 0 | 0 | 0 | 0 | 0 | 0 |
| Leather work | 9 | 0 | 0 | 0 | 0 | 0 | 0 |
| Metal artscraft | 1 | 0 | 0 | 0 | 0 | 0 | 0 |
| Pottery | 1 | 0 | 0 | 0 | 0 | 0 | 0 |
| Making rustic benches | 36 | 0 | 0 | 0 | 0 | 0 | 0 |
| Basketry | 4 | 0 | 0 | 0 | 0 | 0 | 0 |
| Horseshoes | 28 | 0 | 0 | 0 | 0 | 0 | 0 |

† Ratings as follows: 1st choice, 5; 2nd choice, 4; 3rd choice, 3; 4th choice, 2; 5th choice, 1.

* One camper asked that Boy Scout tests be added to the list and gave it a third choice.

‡ Riding being a special or paid privilege, requiring parental consent in most camps, it may be that several of the 29 boys who designated that their camp had riding were not permitted to participate in it. Otherwise it might have rated higher in the scale.

## TABLE XII

## POPULARITY OF CAMP ACTIVITIES

### GIRLS

| CAMP ACTIVITY* | NUMBER HAVING EXPERIENCED ACTIVITY | CHOICES | | | | | SCORE† |
|---|---|---|---|---|---|---|---|
| | | 1ST | 2ND | 3RD | 4TH | 5TH | |
| Swimming | 51 | 20 | 8 | 5 | 0 | 2 | 149 |
| Tennis | 50 | 6 | 8 | 10 | 2 | 1 | 97 |
| Trips and overnights | 51 | 5 | 4 | 10 | 9 | 3 | 92 |
| Horseback riding | 41 | 8 | 9 | 1 | 2 | 1 | 84‡ |
| Baseball | 50 | 3 | 5 | 2 | 2 | 4 | 49 |
| Canoeing | 44 | 0 | 6 | 3 | 4 | 3 | 44 |
| Hikes | 51 | 0 | 2 | 5 | 2 | 1 | 28 |
| Metalcraft, jewelry, etc. | 32 | 1 | 0 | 3 | 4 | 1 | 23 |
| Archery | 40 | 0 | 2 | 1 | 3 | 2 | 19 |
| Campfire cooking | 40 | 2 | 0 | 0 | 2 | 2 | 16 |
| Basketball | 25 | 1 | 2 | 0 | 0 | 2 | 15 |
| Campfires | 49 | 0 | 1 | 2 | 0 | 1 | 11 |
| Volleyball | 42 | 0 | 0 | 2 | 2 | 1 | 11 |
| Aquaplaning | 7 | 0 | 1 | 1 | 1 | 1 | 10 |
| Basketry | 31 | 1 | 0 | 0 | 1 | 2 | 9 |
| Shows in camp | 45 | 0 | 0 | 1 | 1 | 3 | 8 |
| Singing | 51 | 0 | 0 | 0 | 3 | 2 | 8 |
| Æsthetic dancing | 40 | 0 | 0 | 0 | 2 | 3 | 7 |
| Nature lore | 44 | 1 | 0 | 0 | 0 | 1 | 6 |
| Track | 18 | 0 | 0 | 1 | 1 | 0 | 5 |
| Social dancing | 44 | 0 | 0 | 1 | 1 | 0 | 5 |
| Trap shooting | 3 | 0 | 1 | 0 | 0 | 0 | 4 |
| Costume making | 24 | 0 | 0 | 1 | 0 | 0 | 3 |
| Row boating | 39 | 0 | 0 | 0 | 1 | 0 | 2 |
| Leather tooling | 32 | 0 | 0 | 0 | 1 | 0 | 2 |
| Dyeing | 26 | 0 | 0 | 0 | 0 | 2 | 2 |

## CAMP ACTIVITIES

| CAMP ACTIVITY* | NUMBER HAVING EXPERIENCED ACTIVITY | CHOICE | | | | | SCORE† |
|---|---|---|---|---|---|---|---|
| | | 1ST | 2ND | 3RD | 4TH | 5TH | |
| Story telling | 45 | 0 | 0 | 0 | 0 | 2 | 2 |
| Tap dancing | 31 | 0 | 0 | 0 | 0 | 2 | 2 |
| Gymnastic dancing | 29 | 0 | 0 | 0 | 1 | 0 | 2 |
| Horseshoe pitching | 17 | 0 | 0 | 0 | 0 | 1 | 1 |
| Library | 42 | 0 | 0 | 0 | 0 | 1 | 1 |
| Taking pictures | 42 | 0 | 0 | 0 | 0 | 0 | 0 |
| Weaving | 30 | 0 | 0 | 0 | 0 | 0 | 0 |
| Woodcarving | 13 | 0 | 0 | 0 | 0 | 0 | 0 |
| Rug making | 19 | 0 | 0 | 0 | 0 | 0 | 0 |
| Orchestra | 16 | 0 | 0 | 0 | 0 | 0 | 0 |
| Pottery | 14 | 0 | 0 | 0 | 0 | 0 | 0 |
| Indian dancing | 13 | 0 | 0 | 0 | 0 | 0 | 0 |
| Motor boating | 10 | 0 | 0 | 0 | 0 | 0 | 0 |
| Making lean-tos, cabins, etc. | 9 | 0 | 0 | 0 | 0 | 0 | 0 |
| Golf | 9 | 0 | 0 | 0 | 0 | 0 | 0 |
| Riflery | 8 | 0 | 0 | 0 | 0 | 0 | 0 |
| Sailing | 6 | 0 | 0 | 0 | 0 | 0 | 0 |
| Dek tennis | 3 | 0 | 0 | 0 | 0 | 0 | 0 |
| Paddle tennis | 3 | 0 | 0 | 0 | 0 | 0 | 0 |
| Rope spinning | 3 | 0 | 0 | 0 | 0 | 0 | 0 |
| Lariat throwing | 1 | 0 | 0 | 0 | 0 | 0 | 0 |
| Axe throwing | 1 | 0 | 0 | 0 | 0 | 0 | 0 |

† Rating as follows: 1st choice, 5; 2nd choice, 4; 3rd choice, 3; 4th choice, 2; 5th choice, 1.

* One girl asked that Poster Making be added and gave it a first place.

‡ Riding being a special or paid privilege, requiring parental consent in most camps, it may be that several of the 41 girls who designated that their camp had riding were not permitted to participate in it. Otherwise it might have rated higher in the scale.

reinforced by the following tabulation from a national study by *The American Girl:* *

GIRL SPORT INTERESTS

| | | |
|---|---|---|
| Swimming | 1987 | 90.3% |
| Basketball | 1484 | 67.5% |
| Tennis | 1447 | 65.8% |
| Ice skating | 1282 | 58.3% |
| Sledding | 1086 | 49.4% |
| Roller skating | 1033 | 46.9% |
| Canoeing | 1021 | 46.4% |
| Baseball | 985 | 44.8% |
| Bicycling | 888 | 40.4% |
| Skiing | 610 | 27.7% |
| Hockey | 468 | 21.3% |
| Golf | 405 | 18.4% |

There is a distinct interest among boys and girls in learning to swim well and in improving their water technique. Naturally, we all like to do the things we do best, and to work on those projects in which our past experience tells us success and rapid advancement may be expected. Thus there are occasional campers who will dodge swimming instruction groups because progress comes so much more slowly there than in other activities to which they seem better adapted. For the most part, however, ample opportunity to learn proper form in swimming through definite regular instruction groups, small enough in size (never larger than six) to guarantee each camper all the individual attention of the coun-

* *Report on Reader Reactions:* The American Girl Magazine. New York: Girl Scouts, Inc., 1929 (Mimeographed).

selors he needs and grouped according to ability, will be welcome and such groups will be eagerly attended by campers.* These should take place at special times, however, and should not mar the regular swimming periods,—then swimming is for fun, for the joy of the sport. However much the campers may be interested in instruction groups, we must not be deluded into thinking that these take the place of swimming with the group for the fun of swimming. We must not forget that the play way which makes instruction periods more interesting can never replace play periods when we play for the love of playing. They may be confused in the adult's mind, but never in the camper's.

Let me note, in passing, the comment which one lone boy made regarding swimming in Table VII, to the effect that the camp should "teach you to swim where no one else can see." This is a lesson which every seasoned camp director has long since learned.

Other water sports such as canoeing, boating and sailing are not far behind swimming in our popularity lists. Several campers, both boy and girl, regretted the lack of opportunity to do more canoeing. That canoe trips should be limited to Class A swimmers is fundamental, and not only this but definite canoeing tests should be required for eligibility, the passing of which evidences the camper's ability to meet the contingencies of the type of trips to be undertaken. But the policy of keeping all campers out of the canoes entirely until they are Class A swimmers is difficult to understand. They thus become eligible for canoeing and know no paddling. Campers should be

* See pages 155 ff.

permitted to enter canoeing interest groups as soon as they have the rudiments of swimming mastered, providing they are large enough to handle the paddle well. These non-swimmers' canoeing groups should never consist of more than six, and can work in shallow safe water until swimming skill is attained. When Class A swimming rating is realized, the paddlers are thus seasoned and schooled in canoecraft as well as swimming and ready to undertake trips. There is much more involved in canoeing safety than swimming skill. Swimming ability in itself makes no one a safe paddler. The two should be learned together.

There is an unhappy tendency in most camps to think of canoeing too much in connection with trips—long cruises to distant points, neglecting the joy of paddling around near "home" for the love of paddling. The constant emphasis on long trips limits canoeing to the husky few who have the physical brawn and skill to stand the gaff. How about the remaining seventy-five per cent, who, as M. Elizabeth Bates well puts it, sit "on the bleachers, admiringly conscious of their own inferiority?" * Miss Bates, who contends there is too close an analogy between camp canoeing and college athletics in this respect, rightly argues for "putting more emphasis on general 'around camp' canoeing instead of training for cruises—on giving beginners more time than is given advanced paddlers." The dream of canoeing is one of the wishes for new experience which brings many campers to camp. In no normal case should it go unsatisfied.

* M. Elizabeth Bates: "Some Notes on Elementary Canoeing," *Camp and Camping*, 1927, p. 75. Spalding Yearbook. New York: American Sports Publishing Company, 1927.

A word must now be said about athletic sports and games. They occupy far too prominent a place in both our boy and girl evaluation of camp activities to be ignored or brushed aside as lightly as some camp leaders are prone to do. There are those who contend that athletics have nothing to do with the woods: that they are characteristic city recreation; and that camping should emphasize those vital things a camper should have which cannot be obtained in the city. Many camps, we are told, are little more than city playgrounds situated in the woods—the ideal camp program should feature such activities only as woodcraft, swimming, canoeing, hiking trips and nature lore. Now I readily admit the general truth of this argument, but one is impressed constantly, in making such a study as this, with the individual differences among girls and boys—differences in abilities, aptitudes, temperaments, likes and dislikes. Physical differences often enter to play a large part in interests. Out of an average camp of one hundred boys or girls, no activity would register popularity with every camper. To keep the entire camp family happy and active is the task, and some athletic activities on the program—not overemphasized, not developed at the expense of other activities, but occupying their normal place along with the balance of the program—will contribute to the happiness of many. The stupid tendency of so many adult leaders is to force on all their campers, however varied their interests may be, the particular brand of activity to which their own likes and interests incline them. It is doubtless true that the more camp-like athletic activities of riding, canoeing, archery, woodcraft, and the like, which

are difficult to obtain elsewhere, are more important from the standpoint of our average adult-aim; but I find myself unable to reach the decision, either from theory or experience, arbitrarily to eliminate athletic sports entirely. If the balance of the program is varied and worthy,

they may occupy less and less a position of prominence, even to the point of being faded out of the picture entirely, but arbitrarily to eliminate them is difficult to justify in the light of boy or girl nature.

Camps differ so greatly in type and locality that it is difficult to generalize on propositions such as this. The short-term camp girl or boy staying two weeks may well and with full satisfaction devote himself entirely to a

few experiences which camping alone offers—the director's problem here is slightly different from that of the all-summer camp. Geographical factors always enter to shape human conduct. Mountain camps with the emphasis on pack trips, or camps in the rocky Ontario lake country, may fail to find level, clearable land enough for athletics, or as much of a desire for them. But for reasons which we shall see more clearly later on, my plea is for a varied, comprehensive program of many activities in the average camp, and some athletics should take their place along with the rest. Certainly athletics in themselves are not harmful. The danger comes in *over-emphasis*. And there are many who make this mistake.

Over-emphasizing anything is bad. Bias wherever you find it means narrowness of program. Have you ever met the nature-lore type of camp director? He has his girls and boys in camp for the sole object of acquainting them with his beloved birds, trees and butterflies—to allow anything else to enter would offer too much competition. Then there are the "backwoodsmen"; they are the "he men" among the camp directors, who are making rugged, virile men and women of their city weaklings by teaching them to split logs, fell trees and sleep on rocks. Closely allied is the canoeing bias. Its adherents hold that if a summer of canoeing and little else is rammed down the throats of the campers, they will not only be happy, but well on the road toward successful manhood and womanhood. Equally interesting are the beauty enthusiasts whose camp sites are covered with splotches of color and abound with studios for all the arts and crafts. Then there is the Boy Scout type of director,

whose annual reports show that last year we passed 3,000 tests and this year 3,100, and how we have progressed. Equally numerous are riding directors whose horses are possessed with human intelligence so that contact with them is the most humanizing, civilizing factor that can enter the lives of campers. And finally, we have the athletic director, the school coach or the ex-star fullback whose strong biceps are best displayed by the gym shirt he inevitably wears, and whose program abounds in leagues and boxing matches.

Now all of these are right in that their pet activities are more or less vital to a balanced camp program. Yet all are wrong in their narrowness. Our biases shut our minds to the value of other equally worthy projects. My plea—and if I interpret the statistics our camper friends have given us aright, their plea too—is for a balanced program, riding no *adult* hobbies of the director, but broad and inclusive enough to satisfy the interests arising from the individual differences of all the campers. Such a program will in most cases include some athletics. Most certainly, if the camp is to ride some hobby—to limit its scope to some particular phase of the camping program—it should clearly and definitely announce the fact in its advertising literature, so that those campers whose interests are not in accord with the narrow field may look elsewhere for their camping. Such frankness of advertising has not always been in evidence.

But the director with a woods or nature bias who excludes all athletics is no more at fault in his sense of values than the director who over-emphasizes athletics to the exclusion of woodcraft and nature lore. It isn't

what the director enjoys that counts—it is what the campers enjoy. And different campers enjoy different things.

The failure of nature lore to score higher among the popular activities is most noteworthy. This is unfortunate from the adult angle, for most camp men and women would agree that nature familiarity should be one of the vital educational contributions of camping. One of two things seems obvious from our tables: the subject matter of nature lore is not fascinating to boys and girls or it has not been adequately presented to these campers. Very probably the latter is true, for it is common knowledge that competent counselors are difficult to obtain.

One cannot help but be impressed, in a careful study of Tables XI and XII, by the fact that many splendid camp activities are not being universally used by the camps, and were not a part of the camping education of many of the campers studied. Even such supposedly essential and fundamental outdoor features as canoeing, riding, riflery, archery and the handicrafts were not experienced by more than three-fourths of the boys. The only activities enjoyed by all the boy campers were swimming, baseball, campfires and hikes, while the only ones which all the girls had opportunity to experience were swimming, singing, hikes and trips.

The meagre list which follows, giving the only activities common enough so that eighty per cent of the camp-

ers enjoyed them, is particularly disappointing on the boys' side:

| BOYS | GIRLS |
|---|---|
| *Water Sports* | *Water Sports* |
| Swimming | Swimming |
| Rowboating | Canoeing |
| *Athletics* | *Athletics* |
| Tennis | Tennis |
| Baseball | Baseball |
| Track | Volleyball |
| Boxing | |
| *Evening Entertainment* | *Evening Entertainment* |
| Shows | Shows |
| Stories | Stories |
| Singing | Singing |
| | Social dancing |
| *Nature Lore* | *Nature Lore* |
| *Hikes and Trips* | *Hikes and Trips* |
| | *Riding* |
| | *Archery* |
| | *Campfire Cooking* |
| | *Dancing*, Aesthetic |
| | *Library* |

The tendency in many of the camps seemed to be to rely upon the old stand-bys in camp programming and to make little effort at variety and originality. Frequently but few of the many fascinating things which go to enrich camp life and fill happy days with varied, interesting, imaginative activity are to be found. In some camps, week after week the same round of activities is repeated. Days which might be high adventure thus drift quickly into monotony. The camp director is in the rut. To get in the rut is a sign we are growing old.

Each day must be faced with new enthusiasm. No two

days can be just alike. The program must be ever-changing, ever-new, vital, compelling. There is nothing so deadening to camp spirit as monotony—nothing so defeating also to adult-aims and objectives. I care not what type of work a group leader is engaged in, the constant necessity for variety—new experience—confronts him. Whether he is running a gym class which meets once a day, or a club which meets once a week, or a camp which meets once a year, each gathering of the group must be different from the last. Each new season must see its new activities, new features, new emphasis here and there. Basically, fundamentally the program may be the same, but it must be made to appear different—dressed up in new clothes, and colorful, picturesque, romantic clothes. Youth is constantly calling for new adventure.

Between seasons as we plan, we must think of the new, search for the new; we must dream, for it is in day dreams that my happiest thoughts have come—thoughts which more "practical" minds have branded fanciful and unworkable, but which somehow have captivated the enthusiasm of our boys. In short, we must stay young in our thinking. No sooner is the new achieved and perfected than its greatest contribution to us has been made. It at once becomes a stereotype and we must shake ourselves free from its shackles and turn to the new again. Thus do we keep alive the spark of progress in the camp and the spark of youth in our breasts.

Progressive camp leadership must be *creative*. We must not be held down by recorded camp activities or approaches or equipment layouts—we must realize that

there are other and newer and unrecorded, perhaps yet unconceived, activities, approaches, to be had for the finding. Nor can we wait for someone to record them for us. "We can not wait for new ideas to appear among us, we must ourselves produce them. This makes possible the endless creation of social values." *

The older boys, coming back year after year, to find their old favorites in activities still there but new and different ones also to claim their enthusiasm and snare their fancy, were overheard to remark: "You have got to hand it to Chief for his ideas. Each year I think I've seen all there is in camping, but each time it seems new and different, and it never gets stale." This is a fine compliment for any chief. Thus the camp may provide new experience to campers even after several years of attendance.

The many varied activities we have been calling for, the equipment and skilled leadership for them, should be there and available for those who respond positively to them, with no one forced to participate in them unless he so chooses. The more there are, the more opportunity will there be for each individual to find the things he loves to do, and for the drive for new adventure to be satisfied.

But we must keep very close to our campers in planning,—talking, listening, studying their wishes, likes, interests—erring on the side of too many activities, if that is possible, rather than too few; for it is in many activities that the solution of the problem of individual differences in likes and interests is largely found. Before camp

* M. P. Follett, *The New State*, p. 37. New York: Longmans, Green & Co., 1918.

opens we must of necessity plan alone; we must think, dream, create—bring together equipment and leadership in the many different fields. After camp opens, however, the task is not one of planning for but planning with. The wearer knows where the shoe pinches, likewise he knows where it fits. Camp education is a mutual proposition—planning together and learning together, the camper learning from the counselor and the counselor learning from the camper.

Imaginative, varied, colorful planning before camp opens may easily drift to drabness and uneventful routine in the course of the eight weeks unless one is constantly alert, constantly approaching each day, each project with the desire to make it fresh, vital, alive, to clothe it with romance. To this end the camp director and the program director must get away from the scene often and go into seclusion, viewing camp from a distance, dreaming over again pre-season dreams and revitalizing, *rejuvenating* the approach. Many worthy activities on the pre-season plan never materialize in the rush of camping days. Autumn invariably brings disappointment here. Solitude is the solution. From these periods of planning and dreaming the director will return with a new light in his eyes, new enthusiasm for his task, and with activities, romance, color, imagination for his campers.

In planning for the season, in planning for the day, in planning for the project, then, we must think in terms of new experience. Many activities in one's repertoire and an imagination that can create still more and newer ones—these are the providers of new experience.

## Table XIII

### WHAT ACTIVITIES WOULD YOU LIKE TO HAVE YOUR CAMP ADD TO ITS PROGRAM?

BOYS

| ACTIVITY | NO. WHO DID NOT HAVE THE ACTIVITY | NO. WHO WANTED IT | PERCENTAGE |
|---|---|---|---|
| 1. Tennis | 2 | 2 | 100 |
| 2. Riflery | 13 | 11 | 85 |
| 3. Boating | 8 | 6 | 75 |
| 4. Riding (horseback) | 20 | 12 | 60 |
| 5. Archery | 18 | 10 | 55 |
| 6. Rope spinning | 47 | 25 | 53 |
| 7. Lariat throwing | 47 | 25 | 53 |
| 8. Canoeing | 11 | 5 | 45 |
| 9. Story telling | 3 | 1 | 33 |
| 10. Axe throwing | 45 | 12 | 29 |
| 11. Football | 28 | 8 | 28 |
| 12. Motor boats | 25 | 6 | 24 |
| 13. Sailing | 18 | 4 | 22 |
| 14. Golf | 43 | 9 | 21 |
| 15. Volley ball | 7 | 1 | 14 |
| 16. Horse shoe pitching | 21 | 3 | 14 |
| 17. Leather work | 40 | 4 | 10 |
| 18. Wrestling | 14 | 1 | 7 |
| 19. Manual training | 14 | 1 | 7 |

| ACTIVITY | NO. WHO DID NOT HAVE THE ACTIVITY | NO. WHO WANTED IT | PERCENATGE |
|---|---|---|---|
| 20. Artscrafts | 31 | 2 | 6 |
| 21. Orchestra | 21 | 1 | 5 |
| 22. Basketball | 28 | 2 | 4 |
| 23. Metal work | 48 | 2 | 4 |
| 24. Movies | 27 | 1 | 4 |
| 25. Aquaplaning | 31 | 1 | 3 |
| 26. Cage ball | 35 | 1 | 3 |
| 27. Indian dancing | 41 | 2 | 2 |
| 28. Pottery | 48 | 1 | 2 |
| Trips and overnights | 6 | 0 | 0 |
| Shows in camp | 1 | 0 | 0 |
| Nature lore | 7 | 0 | 0 |
| Track meets | 5 | 0 | 0 |
| Taking pictures | 2 | 0 | 0 |
| Boxing | 5 | 0 | 0 |
| Making lean-tos | 14 | 0 | 0 |
| Woodcarving | 25 | 0 | 0 |
| Campfire cooking | 7 | 0 | 0 |
| Singing | 3 | 0 | 0 |
| Library | 8 | 0 | 0 |
| Making rustic benches | 13 | 0 | 0 |
| Basketry | 45 | 0 | 0 |
| Horseshoes | 21 | 0 | 0 |

## Table XIV

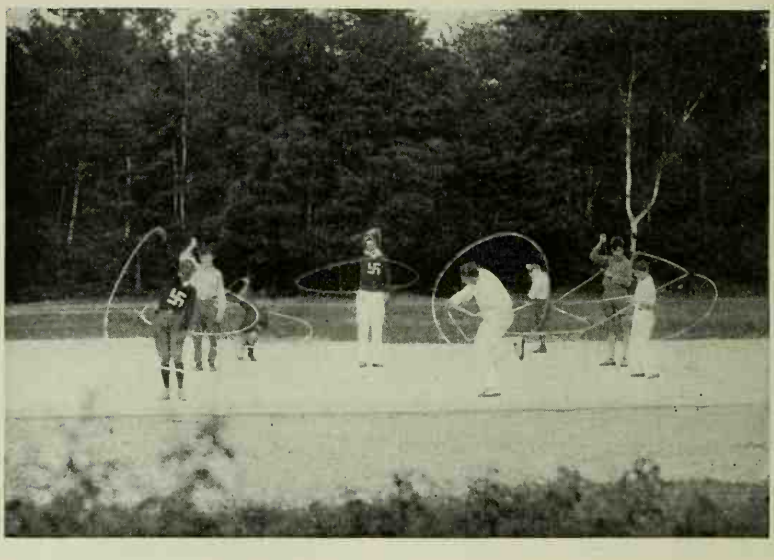
### WHAT ACTIVITIES WOULD YOU LIKE TO HAVE YOUR CAMP ADD TO ITS PROGRAM?

GIRLS

| ACTIVITY | NO. WHO DID NOT HAVE THE ACTIVITY | NO. WHO WANTED IT | PERCENTAGE |
|---|---|---|---|
| 1. Horseback riding | 10 | 9 | 90 |
| 2. Archery | 11 | 9 | 82 |
| 3. Canoeing | 7 | 4 | 57 |
| 4. Basketball | 20 | 10 | 50 |
| 5. Aquaplaning | 44 | 13 | 29 |
| 6. Sailing | 45 | 13 | 29 |
| 7. Metalcraft, jewelry | 19 | 5 | 26 |
| 8. Riflery | 43 | 11 | 25 |
| 9. Nature lore | 4 | 1 | 25 |
| 10. Golf | 42 | 10 | 24 |
| 11. Motor boating | 41 | 9 | 22 |
| 12. Stars | 15 | 3 | 20 |
| 13. Leather tooling | 19 | 3 | 16 |
| 14. Tap dancing | 20 | 3 | 15 |
| 15. Social dancing | 7 | 1 | 14 |
| 16. Woodcarving | 29 | 3 | 10 |
| 17. Track | 33 | 3 | 9 |
| 18. Æsthetic dancing | 11 | 1 | 9 |
| 19. Indian dancing | 38 | 3 | 8 |
| 20. Hockey | 51 | 3 | 6 |
| 21. Horseshoes | 34 | 2 | 6 |

| ACTIVITY | NO. WHO DID NOT HAVE THE ACTIVITY | NO. WHO WANTED IT | PERCENTAGE |
|---|---|---|---|
| 22. Dek tennis | 48 | 2 | 4 |
| 23. Dyeing | 25 | 1 | 4 |
| 24. Axe throwing | 50 | 1 | 2 |
| 25. Rope spinning | 48 | 1 | 2 |
| 26. Lariat throwing | 50 | 1 | 2 |
| Tennis | 1 | 0 | 0 |
| Story telling | 6 | 0 | 0 |
| Baseball | 1 | 0 | 0 |
| Campfire cooking | 11 | 0 | 0 |
| Campfires | 2 | 0 | 0 |
| Volley ball | 9 | 0 | 0 |
| Basketry | 20 | 0 | 0 |
| Shows in camp | 6 | 0 | 0 |
| Trap shooting | 49 | 0 | 0 |
| Costume making | 27 | 0 | 0 |
| Row boating | 12 | 0 | 0 |
| Gymnastic dancing | 29 | 0 | 0 |
| Library | 9 | 0 | 0 |
| Taking pictures | 9 | 0 | 0 |
| Weaving | 21 | 0 | 0 |
| Woodcarving | 38 | 0 | 0 |
| Rug making | 32 | 0 | 0 |
| Orchestra | 35 | 0 | 0 |
| Pottery | 37 | 0 | 0 |
| Making lean-tos, cabins | 42 | 0 | 0 |
| Paddle tennis | 48 | 0 | 0 |

It is most suggestive to note the activities which the boys and girls would like to have added to their camp programs. In presenting them the complete list of camp activities in Tables XI and XII, they were asked to cross off all activities their camp did not have, and then to

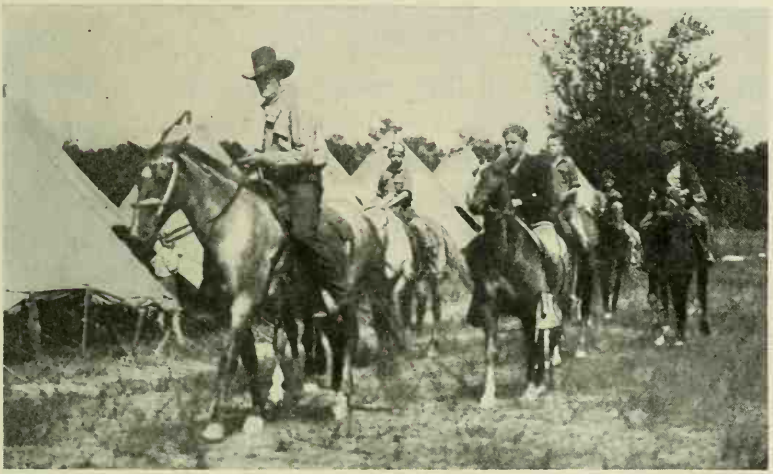


state which of these they would like to see added. The results are in Tables XIII and XIV.

A marked interest in riflery appears throughout our boy findings which is not shared by the girls. This is the only conspicuous difference between boy likes and girl likes appearing in the activity phase of our study. It will be noted in Table XIII that twenty-five per cent of the girls would like to have their camps add it.

That riding and archery should be asked for by so

many campers is not surprising. The astonishing thing is that so many boys and girls attending camps supposedly of the better sort should not have experienced them. Not every boy or girl likes riding, but those who do not are in the minority. But few will have the oppor-



tunity to learn outside of camp. Not only is the direct project of learning to ride well a most worthy objective, but the associate and concomitant learnings resulting from association with a horse are too numerous, too obvious and too beneficial to need argument.

It was interesting to watch the boys as they glanced over the above list of activities and to note how quickly many of them would locate a finger on rope spinning and lariat throwing as activities they have been longing for. The boys are few and the girls but slightly more numerous whose hearts do not beat a little faster at the visuali-

zation of the American West in its romantic days, or at the sight of the picturesque sombreroed cowboy riding with the ease and skill which are distinctly his. Why should not the usable traditions and peculiar skill and craftsmanship which go to make up the institution we call Wild West form a colorful spot on the typical American camp program?

Rope spinning is wonderfully fascinating to those who are given a start—an interesting, compelling, captivating hobby, which is not without an appeal to girls as well as boys, as my friends of the national office of the Camp Fire Girls have so often assured me. Yet how few are able to do it, and where else can it more properly be learned than in camp? "Roping is romance; it is health, joy, vigor; it is picturesqueness, color, high adventure. It is American and should be part of the outdoor education of every American boy and girl."*

Now a thing like "Wild West" cannot dominate the entire program—we have already noted that the camp director must ride no hobbies, and this is no exception. It merely takes its place among the other activities as a colorful spot in the well-planned program.

We are all too matter-of-fact in our programming—we forget to dress up our activities in romantic togs which set a camper's mind soaring. So dressed up, a common-place activity takes on the aspect of high adventure. Horseback riding may be just riding, or again it may be the embodiment of all the romance, the picturesqueness and the rugged traditions of the covered

* Bernard S. Mason: *How to Spin a Rope*, p. 11. Columbus: Bratton Letter and Printing Company, 1928.

wagon days of the Western prairies, just as you choose. And we do not have to teach cowboy riding at the expense of park style to accomplish it either. That would, of course, be a mistake in most camps. There are covered wagons, pack mules, diamond hitches, dutch ovens, long whips, lariats. I have gone so far into detail regarding Wild West, not that it is more important than scores of other activities we might elaborate upon, but as an illustration of what is meant by the colorful imaginative approach—it is orthodox camp horseback riding dressed up and made picturesque. We have too many unimaginative people in the world as it is.*

The cowboy is by no means the only medium for the accomplishment of this. There is the American Indian, that most picturesque of primitive peoples whose life so embodies the objectives of camping as to make him a matchless ideal around which to build;† there are gypsies, Northwoods trading posts, lumberjacks. Indeed, every activity suggests its own possibilities in the direction of color.

Further sidelights on the popularity of camp activities can be obtained in the following summary in answer to the question: "What Things About the Camp Did You Like Best?" This question was asked at the start of the interview without giving the boys and girls a list of activities to look at.

* Bernard S. Mason, "Wild West,—What Romance it Adds to Camping," *Camps and Camping*. Spalding Yearbook, 1926, pp. 59-62. New York: American Sports Publishing Company.

† See pages 246-248.

## WHAT THINGS ABOUT THE CAMP DID YOU LIKE BEST?

BOYS

| | | |
|---|---|---|
| Water sports | | 32 |
| Swimming | 11 | |
| Water sports | 11 | |
| Canoeing | 6 | |
| Fishing | 3 | |
| Sailing | 1 | |
| Athletics and games | | 20 |
| Athletics | 9 | |
| Tennis | 5 | |
| Baseball | 3 | |
| Ball leagues | 1 | |
| Outside ball games | 1 | |
| Athletic training | 1 | |
| Trips | | 7 |
| Trips | 5 | |
| Hikes | 1 | |
| Mountain climbing | 1 | |
| Archery | | 4 |
| Scouting | | 3 |
| Regular routine | | 3 |
| Nature | | 3 |
| Nature | 2 | |
| Wild life | 1 | |
| Friendships | | 3 |
| Friendships | 2 | |
| Spirit of the tent | 1 | |
| Riding | | 2 |
| Riflery | | 2 |
| Food | | 2 |
| Handicraft shop | | 1 |
| Military training | | 1 |
| Class of boys | | 1 |

## WHAT THINGS ABOUT THE CAMP DID YOU LIKE BEST?

GIRLS

| | | |
|---|---|---|
| Water sports | | 15 |
| Swimming | 13 | |
| Canoeing | 2 | |
| Riding | | 12 |
| Athletics and games | | 12 |
| Sports | 7 | |
| Athletics | 3 | |
| Tennis | 2 | |
| Friendships | | 9 |
| Trips and hikes | | 7 |
| Camp spirit | | 6 |
| Spirit | 4 | |
| Wonderful spirit | 1 | |
| Atmosphere of joy | 1 | |
| Arts and crafts | | 6 |
| Outdoor life | | 4 |
| Activities | | 3 |
| Dramatics | | 3 |
| Location | | 2 |
| Nature | | 1 |
| Living on regular schedule | | 1 |
| Food | | 1 |
| Archery | | 1 |
| Group singing | | 1 |
| Rest | | 1 |
| Counselors | | 1 |

Let us not fail, in the previous lists, because of the ever-present popularity of water sports and athletics, to note the position accorded trips and to compare it with Tables XV and XVI (pages 210 ff.), which show a trip to stand out as the single event which happened in the camp remembered best by about twenty-five per cent of the campers.* The popularity of trips was referred to again and again throughout the interviews. It is well to get every camper away from the camp site at least once a week for an all-day trip or an over-night; the younger ones should enjoy at least one three or four-day trip during the summer, while older boys and girls should rate many of these. Such trips break the monotony of the summer—punctuate the program if you please—give opportunity for new adventure. On them one does his own firebuilding, cooking, and camp pitching. These things unfortunately are enjoyed all too little in the average organized camp. The policy is growing in many camps to use the senior camp merely as a supply base, keeping the larger campers out on trips most of the time; the junior camp in this arrangement becomes a training

* From the records of 85 boys at our own camp I take the following in answer to the question: "What Single Event Which Happened at Camp Do You Remember Best? " This material was obtained a day or two before the closing banquet and the last council fire, which accounts for the absence of these two events which occupy a prominent poistion in Tables XV and XVI.

| | | | |
|---|---|---|---|
| A trip | 28 | Losing control of his horse | 2 |
| A council fire | 12 | Ducking the "Goat" | 2 |
| A competitive meet in which he participated | 10 | First sail boat ride | 1 |
| Swastika initiations | 8 | First time in the cold lake | 1 |
| A tournament in which he participated | 7 | First time he saw I-in-gi-ge-jig | 1 |
| A stage show | 6 | First time in a canoe | 1 |
| Passing a swimming test | 3 | When the row boat tipped | 1 |
| | | A sick spell | 1 |
| | | Picking up a loaded rifle | 1 |

base in rough-type camping, equipping the campers with the knowledge which the trips will require of them when they reach the senior camp. This is, doubtless, another case of a director with a bias—riding a hobby, the trips hobby this time—but suffice it to say that trips are a most essential feature, both from the angle of the adult-aim and the camper-aim, and the average camp is using far too few of them. We should have many, but they should not block the way for other worthwhile features. Let us keep our perspective of organized camping as a whole and not be misled into thinking that any one segment is the whole.

There are hiking trips, back-pack trips, canoeing trips, motor boat trips, sailing trips, mountain climbing trips, truck trips, riding trips, pack mule trips, covered wagon trips, trek cart trips, gypsy hikes. There are hikes for a purpose—star study, geology, fishing. There are educational trips—visiting the saw mills, fishing ships, copper mining operations and other outdoor industries which the locality happens to offer. There are novelty hikes—all-night-long hikes for the bigger campers, canoe slumber trips. Let us not only have trips, but trips with imagination.

A word of caution should be inserted here regarding overwork and exhaustion on trips. Smaller boys and girls frequently come back exhausted and unfit for activity for several days. Trips must not be too long or too strenuous or they defeat their own purpose. Exhaustion frequently results from lack of camping and cooking knowledge on the part of the counselors in charge—their ignorance as well as their bad judgment in many cases has

CEDAR AND BIRCH BARK WAKINOOGAN ADDS ROMANCE
TO THE "OVERNIGHT."

TOMAHAWK CAMPS AT OUTLYING POINTS ENCOURAGE
ROUGH TYPE CAMPING.

been glaring. Seasoned mature leadership is called for here. Trips presuppose woodcraft knowledge—rough type camping skill, the ability to care for one's self in hard country—on the part of both campers and counselors, but unfortunately the woodcraft department in many camps is not a very virile, healthy division of the program. Indeed, in some camps it is entirely absent. Adequately trained woodcraft counselors capable of passing on the skills and crafts of the woods are very difficult to find—we have no higher training centers for these as for most of the other activities. A few universities are already moving to meet this need. A woods Indian of the old school and a backwoods guide or two on the camp staff can not only contribute more woodcraft skill than all the college-trained counselors one could employ, but add a world of color and picturesqueness to the woodcraft aspects of the camp as well. The woods Indian is the master woodsman. Contact with these backwoods types is fascinating to campers and very much worthwhile. They must supplement the work of the college-trained counselors, however.

Outlying camping points in various directions from the main camp are a tremendous help in operating trips and encouraging rough type camping. These may consist of nothing more than a permanent lean-to or shack for the tent or cabin units to use at will, but their existence is always a stimulus to the groups to get away and rough it. The building of these is an excellent project for the older campers. Tomahawk camps of all kinds are ideal here—Adirondack log lean-tos, slab camps from saw-mill slabs, fagot huts, birch and cedar bark lean-

tos. Tepees, birch bark wigwams, wakinoogans, and hogans give a romantic touch. There can be the Ranger's Shack, the Pioneer's Shelter, the Lumberman's Lean-to, the Indian Village, the Hobo's Hangout. Different types of backwood shelters at the different points, named in keeping, increase the imaginative appeal.

Deep-seated in human nature as a fundamental source of satisfaction is the realization of achievement. It is an expression of the ego drive, the elemental wish for recognition—it is an aspect of the onward going impulse of youth, many of whose pleasures come from sensing progress toward its goals. This desire we see expressed in Tables XV and XVI (following this chapter). A contest won, test passed, ambition realized, or event in which he attained success was remembered above everything else which happened in camp by twenty-five per cent of the boys. If all the items in Tables XV and XVI showing personal achievement which results in recognition are tabulated under one head the result reads as follows:

| | | |
|---|---|---|
| BOYS | | |
| Trips | 12 | (25%) |
| Closing banquet | 12 | (25%) |
| Achievement resulting in recognition | 12 | (25%) |
| Special campus events | 7 | (14%) |
| GIRLS | | |
| Closing banquet or fire | 19 | (41%) |
| A trip | 11 | (24%) |
| Special campus events | 11 | (24%) |
| Achievement resulting in recognition | 5 | (11%) |

Ambition, the will to do, the will to achieve, the will to power is a driving force within mankind especially

strong in youth. To be recognized—by adults and by comrades—is one of the main motivating forces which impels campers to achieve in the program, and to display the best that is in them in every respect, or, if such recognition is not forthcoming, to seek notoriety by less commendable means. As we have seen so often in these pages, one must feel that in some respect at least his personality counts in the group. On a higher plane, of course, is the attainment of ends for the sake of the ends themselves, with no thought of resulting recognition, but human nature is so constituted that there is little that we do in life which is entirely divorced from the thought of the recognition. Success, in the long run, must come to every camper in most of his undertakings. One lad tells me that the "camp was fine, but there wasn't much to do besides athletics, and I'm no athlete—no one got on in the camp but the ball players." That the program should be so varied, so diversified, so comprehensive in its scope as to give every camper, however wide the range of their individual differences may be, an opportunity to achieve success and attain recognition in some activities to which his interests and abilities adapt him, is a fundamental view no camp director should fail to appreciate.

Thus we have seen the distinct necessity for many activities—to meet the demands of individual differences, to give opportunity for attainment and recognition in favorite fields, to lead to new experience, to lead to an evaluation of the play activities of men, to educate for leisure in an increasingly complex society, to make life in camp and after happier, fuller, richer. Students of the

social mind of no less fame than Professor Simon N. Patton and Professor F. H. Giddings have pointed to this fact,—*i. e.*, that mankind needs familiarity with many diversified recreational activities rather than few, needs many harmonious pleasures, rather than few intense pleasures. Says Giddings, life "must become more complex by adaptation to more complex conditions, or it must cease. This, then, is the reason why tastes must become more varied. It is the reason why pleasures must be many. . . ." * Let us, then, fill our programs with many wholesome, interesting, compelling activities—imaginative, colorful activities—new, varied, changing activities—looking to making life richer and fuller. Let us allow our campers choice among their interests, but let there be choice among many. If there are more interests than they can carry, the necessary discrimination and selection is helpful training, and there will be many days in the course of the summer. Let us give the campers the help of a personal schedule of interest groups, but let it not be too rigid and unchangeable. Interests wane and new ones develop. Let us not have the compulsion of force in attendance, let it be the compulsion of fascination and intrigue. Camping, after all, is a great glad game. Let us not be too serious, too fearful, or too negative.

### SUMMARY OF THE STATISTICAL FINDINGS

1—Many camp activities are not being universally used by the camps studied.

2—There seems to be a need in the average camp

* F. H. Giddings, *Principles of Sociology*, p. 413. New York: The Macmillan Publishing Company, 1896.

studied for the development of a more varied and diversified program of activities.

3—In the boys' camps swimming, baseball, campfires, evening entertainments, rowboating, tennis, track, boxing, nature lore, hikes and trips were the only activities experienced by 75 per cent or more of the campers.

4—In the girls' camps, swimming, canoeing, tennis, baseball, volleyball, evening entertainments, nature lore, riding, archery, social and æsthetic dancing, reading and singing and trips were the only activities experienced by 75 per cent or more of the campers.

5—Swimming is the most popular of all boy and girl activities.

6—The joy of personal achievement is clearly brought out.

7—Nature lore did not rate among the popular activities.

8—Tables IX, X, XI, XII, XV, and XVI summarize as briefly as possible the activities which are popular in camp.

## TABLE XV

### WHAT SINGLE EVENT WHICH HAPPENED IN CAMP DO YOU REMEMBER BEST?

BOYS

| | | |
|---|---|---|
| A trip | | 12 |
| Trips | 9 | |
| Canoe trips | 2 | |
| Fishing trip | 1 | |
| Closing banquet or council fire | | 12 |
| Closing banquet | 10 | |
| Last council fire | 2 | |
| A special campus event | | 7 |
| Election of mayor and goat | 2 | |
| Treasure hunt | 1 | |
| Treasure hunt he arranged | 1 | |
| Snipe hunt | 1 | |
| Sham battle | 1 | |
| Cross-country run he didn't want to take | 1 | |
| A contest he won | | 6 |
| Vaudeville stunt | 2 | |
| Swimming race | 1 | |
| Tennis match | 1 | |
| Wrestling match | 1 | |
| A contest | 1 | |
| An ambition he realized | | 3 |
| Passing boat test | 2 | |
| Swimming ½ mile first time | 1 | |
| A fish he caught | | 2 |
| A forest fire | | 2 |
| A fire | | 1 |
| A campfire story | | 1 |
| Shooting the rapids | | 1 |
| When he was ducked | | 1 |
| When he got hurt | | 1 |

## Table XVI

### WHAT SINGLE EVENT WHICH HAPPENED IN CAMP DO YOU REMEMBER BEST?

GIRLS

| | | |
|---|---|---|
| Closing banquet or council fire | | 19 |
| Banquet | 13 | |
| Last council fire | 6 | |
| A trip | | 11 |
| A trip or overnight | 4 | |
| Canoe trip | 3 | |
| Horseback overnight | 2 | |
| Riding trip | 1 | |
| Trip to town | 1 | |
| A special campus event | | 11 |
| A show or pageant | 5 | |
| Carnival or circus | 3 | |
| Craftwork exhibition | 1 | |
| Snipe hunt | 1 | |
| Treasure hunt | 1 | |
| A contest won | | 3 |
| Swimming meet | 1 | |
| Track meet | 1 | |
| Horse show | 1 | |
| An ambition realized | | 2 |
| Receiving an honor award | 1 | |
| Her initiation | 1 | |
| Her birthday | | 1 |
| The opening day | | 1 |
| Painting the cabin | | 1 |

## Table XVII

### WHAT THINGS ABOUT THE CAMP DID YOU LIKE LEAST?

**BOYS**

| | | | |
|---|---|---|---|
| Work periods, campus clean-ups | | | 13 |
| Campus clean-ups | | 9 | |
| Work at start of camp | | 2 | |
| Work you too hard | | 1 | |
| Dishwashing | | 1 | |
| Compulsory activities | | | 12 |
| Too much schedule | | 5 | |
| Routine too severe | | 1* | |
| Not enough free time | | 1 | |
| Too systematic | | 1* | |
| Compulsory trips | | 1 | |
| Compulsory baseball | | 1 | |
| Compulsory boxing | | 1 | |
| Scheduled athletics | | 1 | |
| Too much supervision | | | 6 |
| Too much supervision on trips | | 4 | |
| Too much supervision | | 2 | |
| Food | | | 4 |
| Too many boys in camp | | | 3 |
| Military drill | | | 3* |
| Athletics | | | 2 |
| Athletics | | 1 | |
| Track meets | | 1 | |
| Rest hour | | | 2 |
| Trips | | | 2 |
| Monotonous program | | | 2 |
| Night guard | | | 2 |
| Walk you too much | | | 2* |
| Grouping best boys in one tent | | | 1 |
| Pleb system | | | 1* |
| Older men for counselors | | | 1 |
| Canoeing | | | 1 |
| Working for awards | | | 1 |
| Buddy system in swimming | | | 1 |
| Campfires | | | 1 |
| Too strict | | | 1 |
| Low class of boys | | | 1 |

* Refers to a military camp for boys.

## Table XVIII

### WHAT THINGS ABOUT CAMP DID YOU LIKE LEAST?

GIRLS

| | | | |
|---|---|---|---|
| Certain counselors | 9 | Hikes | 2 |
| One counselor | 4 | Baseball | 2 |
| Old strict counselors | 2 | Getting up early | 2 |
| Elderly counselors | 1 | Posture | 2 |
| Cross counselors | 1 | Rules | 1 |
| Too strict counselors | 1 | Mosquitoes | 1 |
| Inspection and clean-up periods | 8 | Too little swimming | 1 |
| Inspection | 6 | Routine | 1 |
| First inspection day | 1 | Rush | 1 |
| Clean-up | 1 | Daily hill climbing | 1 |
| Rest hour | 7 | Singing before meals | 1 |
| Nature study | 7 | Discipline | 1 |
| Nature | 5 | Poor horses | 1 |
| Supervised nature study | 2 | Dancing | 1 |
| Compulsory activities | 5 | Artificial lake | 1 |
| Compelled activities | 3 | Long walk to swimming | 1 |
| Compulsory schedule | 1 | Basketball | 1 |
| Inflexible schedule | 1 | Unfriendly girls | 1 |
| Dramatics | 2 | Campcraft | 1 |

# CHAPTER VII

## CAMP ACTIVITIES (CONTINUED)

### EVENING

EVENING or after-dark activities in camp are of three general types: amateur dramatics on the outdoor stage or in the recreation or dining hall, programs and stories around the campfire in the woods, and ceremonies in the council ring. Mass singing usually features most of these types of programs. Occasionally, a camp adds motion pictures to its dramatics department.

This chapter is an attempt to determine which of these types of evening activity is the most popular and satisfying to the campers.

The campfire was better than a two to one favorite over the stage as a setting for the evening entertainment. It doubtless would have been a greater favorite had it not been for the fact that several campers attending camps in certain sections of the country had found mosquitoes so annoying around the campfire as to force them to vote for the stage; otherwise the campfire would have been the more appealing to them. The appeal of fire is universal among human kind. All of us, old and young, the world around, find ourselves drawn to it and experience essentially the same feelings when in the presence of its different moods. These feelings "come from the earliest life of the human race; they are one of the great means by which the human race has survived and evolved. The sense of terror, the sense of protection, the

sense of religious significance and of beauty attached to fire are part of our inheritance as human beings—a most valuable part, and closely related to our being here at all. Fire stands essentially as the symbol of human feeling in the world." * "The feelings that children have toward fire vary with the size of the fire. There are feelings of tenderness for a small fire, of sympathy and anxiety lest it should die. There are feelings of fear toward a big blaze, even if there be no danger from it. It appears that girls' feelings differ on the whole from boys', the girls inclining toward the little, domesticated fire, and the boys toward the large, fierce, dramatic blaze. There are feelings of excitement connected with a roaring fire, and of revery with a dying glow. Of all these feelings I have numerous records, and probably all of us have such records, if not written, then recorded in brain cells and visual images." †

The question was: "Do you prefer the evening entertainment around the campfire or on the stage? "

BOYS

| | |
|---|---|
| Around the campfire | 32 |
| On the stage (or in the recreation hall) ‡ | 16 |

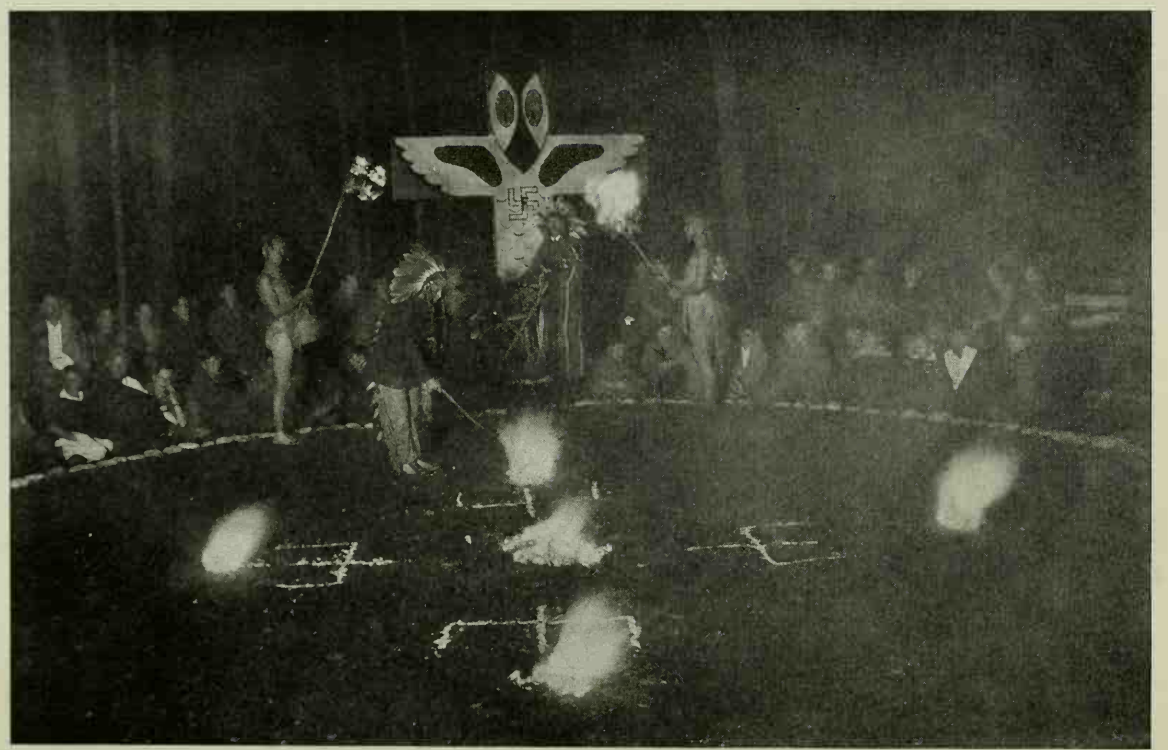
GIRLS

| | |
|---|---|
| Around the campfire | 35 |
| On the stage | 12 |

* Luther Gulick, *The Philosophy of Play*, page 63. New York: Association Press, 1920.

† Luther Gulick, *The Philosophy of Play*, page 50. New York: Association Press, 1920.

‡ Some camps had no stage and utilized the recreation hall for dramatics.



"EVEN AS WAKONDA HIMSELF DOTH LIGHT HIS FIRE."

Story telling and vaudeville nights run hand in hand as the most popular evening activities among the boy campers, as seen in Table XIX, while among the girls story telling, although still popular, is relatively somewhat less so.

TABLE XIX

POPULARITY OF EVENING ACTIVITIES

BOYS

| EVENING CAMP ACTIVITIES† | NO. OF CAMPERS WHO HAD EXPERIENCED THESE ACTIVITIES | CHOICES | | | SCORE* |
|---|---|---|---|---|---|
| | | 1ST | 2ND | 3RD | |
| Stories | 47 | 15 | 15 | 5 | 80 |
| Vaudeville nights | 48 | 16 | 15 | 1 | 79 |
| Mock trials, etc. | 38 | 5 | 3 | 8 | 29 |
| Council ring ceremonies | 36 | 5 | 2 | 5 | 24 |
| Movies in camp | 22 | 4 | 4 | 1 | 21 |
| No program, go to bed early | 49 | 1 | 3 | 10 | 19 |
| Minstrel shows | 37 | 1 | 4 | 7 | 18 |
| Singing | 48 | 1 | 1 | 6 | 11 |
| Indian dancing | 8 | 0 | 2 | 1 | 5 |

* Rating as follows: 1st choice, 3; 2nd choice, 2; 3rd choice, 1.

† One camper asked that boxing be added to the list and gave it first choice. One camper asked that orchestra be added and gave it third choice.

That story telling should occupy the position which it does in the list of evening entertainments I dare say coincides with the experience of the great majority of readers who have had experience in a camp for boys or girls. The efficient teller of tales occupies an enviable position in the esteem of the campers. He can hear his name shouted in popular acclaim above the hubbub of almost every gathering around the campfire. The campers want

stories—interesting, impressive, convincing stories—and want them well told.

In pursuit of that camp objective which calls for the development of an appreciation of higher things, story telling becomes an important and indispensable vehicle.

TABLE XX

POPULARITY OF EVENING ACTIVITIES

GIRLS

| EVENING CAMP ACTIVITIES | NO. OF CAMPERS WHO HAD EXPERIENCED THESE ACTIVITIES | CHOICES | | | SCORE* |
|---|---|---|---|---|---|
| | | 1ST | 2ND | 3RD | |
| Vaudeville nights, stage acts | 47 | 24 | 7 | 8 | 94 |
| Council fires | 43 | 6 | 16 | 6 | 56 |
| Singing | 51 | 7 | 6 | 9 | 42 |
| Dancing | 22 | 7 | 5 | 5 | 36 |
| Story telling | 46 | 2 | 9 | 10 | 34 |
| Open evenings | 35 | 2 | 3 | 8 | 20 |
| Grand Indian Council Fires | 15 | 2 | 0 | 2 | 8 |
| Movies | 8 | 1 | 2 | 1 | 8 |
| Literary evenings | 4 | 0 | 2 | 0 | 4 |

* Rating as follows: 1st choice, 3; 2nd choice, 2; 3rd choice, 1.

And to this end much care should be exercised in the selection of stories to tell. It does not follow that only the masterpieces of literature can be told, for there are innumerable modern stories which are entirely worthy, and usually adapt themselves more readily to the average story teller's ability. All stories should be of uplifting literary quality and of exemplary moral tone. The first object of the story, however, is to entertain, and this phase must be kept uppermost in the story teller's mind as he selects and prepares his story; any good the story

may do must be thought of as secondary and incidental. His main task is to "put across" his plot in compelling fashion—if he does this he need not worry about the other phases provided the story is worth the telling.* The great element in favor of the story as a vehicle is its ability to grip, and no story is worthy if it fails at this point.

But he who tells tales does more than entertain. If spoken words can influence character qualities among girls or boys at all, the chances are the story is the most effective medium. As stated in an earlier article of mine,† a leader "may preach to his campers, but they will not be slow in branding what he says as preaching; he may lecture to them, but they will find his words only mildly interesting; he may reason with them, but without troubling their minds they will admit the logic of his words. If he tells a story, however, providing it is worthy, he not only entertains exquisitely but he also implants ideas, he instills ideals, he paints an understandable picture of human nature, he develops a fine sense of right and wrong; in short, he develops character.

"Vicariously the boy experiences the adventures of the hero. He sees himself in the hero's situation; he worries over his plight; he admires his fortitude in meeting his trouble and the resourcefulness and courage which get him out of it; he glories in the triumph of his success. It is as though he himself had done the heroic thing. It was he who was loyal to the friend, or obedient to orders,

* See B. S. Mason, "The Fine Art of Story Telling," *Camps and Camping*; Spalding Year Book on Camping, 1927, pp. 34-38. New York: American Sports Publishing Co., 1927.

† B. S. Mason, "The Fine Art of Story Telling," *Camps and Camping*; Spalding Year Book on Camping, 1927, p. 34. New York: American Sports Publishing Co., 1927.

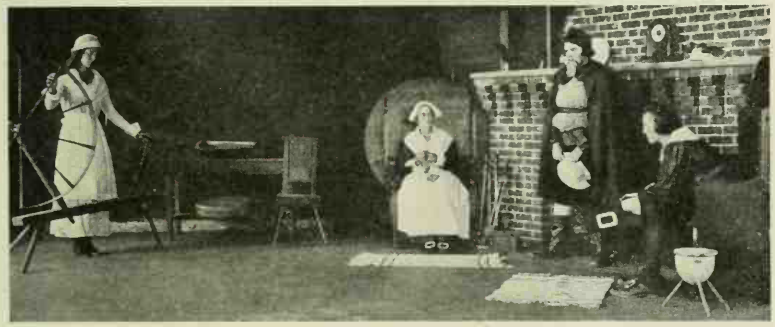
or faithful to trust, or brave in the face of danger and temptation, or kind when there were provocations and opportunity to be cruel. Some time in the future when he meets a similar or analogous situation—gets into difficulty, meets a temptation—he, in a more real sense than we are apt to realize, has been there before, and is prompted to do the thing right. He may have forgotten the story, but in the background of his inner consciousness it is there, ready for an emergency—the purpose, the determination, perhaps even the method, which the story implanted there."

"Tell us a story" has not only been heard on countless evenings by every camp director, but has been echoed throughout the ages by the youth of every time and tribe. Together with dancing, it is one of the two oldest forms of entertainment and somehow seems inseparably associated with evening and a fire in the woods. The campfire, deep enough in the woods to shut out the extraneous sounds and odors of civilization, is the ideal setting for the story teller's art.*

Yet how few good story tellers there are in camps! One often wanders far among the camps of the country without finding a single high class teller of tales. Lacking in experience and unwilling to make the effort for careful preparation, the story telling hour too often takes the level of the commonplace. We are sitting at the feet of the campers in this study and they are reiterating that age-old longing of youth "tell us a story." That camps should heed the warning seems obvious.

* Compare Ernest Thompson Seton: *The Birch Bark Roll of Woodcraft*, p. 106 New York: Woodcraft League of America, Inc. 1927.

Vaudeville, which shares the spot with story telling among the boy campers and monopolizes it among the girls, refers to amateur vaudeville stunts and theatrical skits put on by the campers themselves, each tent or lodge preparing and presenting its act. Frequently awards, such as pies or watermelons, were given to the best act by those camps which had no scruples against honors and



awards. One camp drew a distinction between "vaudeville" night and "stunt" night, the acts in the latter being shorter in length, limited to three minutes, while the "vaudeville" was more pretentious.

It is noteworthy that the campers, in commenting on their preference for vaudeville and stunt nights, frequently mentioned vaudeville acts in which they themselves had participated, these seeming to be more vividly fixed in their minds than those in which they occupied a seat in the audience and watched other campers and professionals perform. Doubtless the marked preference for vaudeville over the minstrel show group is accounted for in part by the fact that the campers were actors in the

vaudeville nights and spectators in the minstrel shows.

The idealism of the camp invariably expresses itself in the type of dramatics done. Some camps run to slap-stick and others to better things. The dramatics department program must be varied and changing, and while comedy is wholesome and indispensable, the camp must set a level of slap-stick beneath which it will not go; it must think in terms of beauty as well as comedy. It must be worthy in all its efforts and in some endeavor to call forth the best appreciation of which the campers are capable. It is very easy to overshoot one's mark in camp dramatics, however—"rehearsing for the show" has so eclipsed all else on many occasions as to result in monotony for undramatic campers. As a rule, dramatics calling for not too much memorizing are much to be preferred.

The council ring ceremony in most of the camps studied was little more than a campfire for presenting honors. Its possibilities seemed but little understood. Certainly the very great majority of these campers had never experienced a council approaching the colorful ritual, the beauty of symbolism, the Indian lore, and the dramatic comedy which characterize the council ring at its best, as Ernest Thompson Seton has given it to us, and which make it the inspiring feature that it is in the few camps studied where it was used. The council procedure of the Woodcraft League is one of the most outstanding contributions to the field of camping and is the best basic approach to evening work in camp.*

* See Ernest Thompson Seton, *The Birch Bark Roll of Woodcraft*, New York: Woodcraft League of America, 1927.

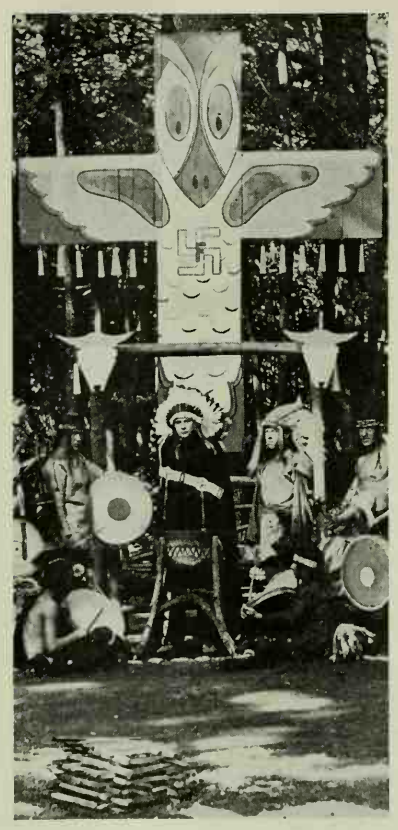
With us there are two types of council fires, the Little Councils, sometimes called Comedy Councils, and the Grand Indian Ceremonial Councils. The Little Councils are devoted to challenges, woodcraft games which have dramatic value between two campers in the ring—dual contests run through to a camp championship, and little competitive dramatic stunts. Tremendous enthusiasm is engendered in these councils and the shouting can be heard afar. They do much for spirit and morale.

But it is about the Grand Indian Council that I want to speak in particular, for it is an inspirational device—a builder of an appreciation of finer things—excelling, it seems to me, story telling, camp dramatics and camp music in its potentialities.

The council ring itself is a place of beauty—one has but to stand there to sense somewhat the spirit of the ceremonies that have their setting there. There is romance in the place itself, in the *things* which are there and which blend together to make the "medicine." * Deep in the woods, the big trees come together to form a perfect arch of green far above. Around the central fire, the benches, with their beauty of Indian symbolic design in colors upon them, mark off the circle of sacred ground whereon no man treads except on council nights and then only when appearing in the ceremony. From a tree behind the rustic council rock—grotesque and weird, keeping silent vigil over the place as it has over the Redman council for countless ages—is the huge Thunder Bird, twelve feet in height and with a ten-

* The term, "make medicine," is an Indian expression used here as referring to the developing of atmosphere and the creation of the particular spirit which one wants to achieve.

foot wing spread. Across the ring are the two totem poles—thirty and forty-two feet respectively above the ground—bizarre, fantastic reminders of a glory that used to be and that still compels, yet carved and colored



by our own campers. At one side and to the rear of the council rock is the canvas Sioux tepee with its picturesque lines and painted symbols; at the other, is the cedar and birch bark *wakinoogan*, and nearby is the cedar bark *naso-ogan;* in front of the wakinoogan are the

flag pole and totem flag of our old Chippewa who built it—erected to dedicate to the One Great Spirit the hut and the spirit of the man who made it. Around the ring of benches at regular intervals of a few feet are six-foot poles supporting wooden discs, each displaying an Indian mask or symbol—all beautifully, artistically selected and executed—each a totem of the tent which made it years ago, but now retained for the memory and the "medicine" they make. Beneath the totem discs and in many other spots are symbolic feathers of wood, dangling, twirling, fantastically dancing in the breeze. Everything about the spot is Indian—authentically Indian—each design carefully copied, for one cannot fake Indian design and "make medicine." And everything about it is beautiful with a primitive romantic beauty—the stuff that sets the mind of a boy or girl soaring, that unleashes the strings to imagination and sets it free. If the council ring were never used—if it merely were there as a collection of things to look at and admire and feel the spell of—it would still be immensely worthwhile. Here is an example of valid camp equipment—equipment not in the form of adult-like, summer-resort-like buildings for the impression of parents, but in the form of things which express themselves in program. To reiterate, after the obvious minimums are met, equipment becomes essential as it makes a larger program possible.

Across the campus come the notes of the Zuni call to council as the picturesque herald—tom-tom in hand—sings them forth to all the winds, and the blanket-robed campers wind their way through the dark woods trail to the Council Ring. For days the campers have worked in preparation for this moment. The ring, under the

supervision of the Custodian of the Council Ring on the Sachem's (or mayor's) Council, has been raked and re-raked, cleaned, and every detail put in scrupulous order; the dancers have rehearsed intensely throughout the week for the honor of participating; every article of equipment has been carefully installed, costumes have been evolved to make the picture and the five fires built with minute and traditional precision.

The campus deserted, the chiefs and braves assemble for the processional to the ring. To the fore is the herald with his war drum, behind are the two lithe breech-clothed, wigged and painted tenders of the fire, each carrying a ten-foot blazing torch. Next are the three chiefs on horseback—each adorned with that most picturesque of bonnets, the eagle-plume headdress of the Sioux, with beaded leggings, vests, aprons and moccasins; and to the rear are the dancing braves carefully painted and costumed. As the rhythm of the tom-tom begins and the Zuni call breaks forth again, the procession starts down the picturesque trail to the waiting council in the ring. The torch bearers place themselves either side of the council seat, before it steps the herald and sings the Zuni sunrise call, and the chief enters: "Now light we the council fire, after the manner of the forest children, even as Wakonda himself doth light His fire, by the rubbing together of two trees in the storm wind, so cometh forth the sacred fire from the wood of the forest." A brave steps to the center with his rubbing sticks and the fire comes: "Now know we that Wakonda the Great Spirit has been pleased to smile upon His children, has sent down the sacred fire; by this sign know we that He will be present in council, that His wisdom

will be with us." The four small fires in the four winds are lighted, the sand painting on the ground is ritualized, the incense stands caused to send forth their characteristic odor, and the peace pipe unwrapped from its container, lighted, and proffered to Wakonda that His wisdom be with us, to Maka Ina, Mother Earth, that she send us food, and to each of the four winds in order.* Recognitions for the week are made and the dances start.

The Indian was a beautiful dancer, and while white boys and girls cannot hope to approximate his skill, they do get the fundamental movements easily and not only enjoy them thoroughly, particularly the larger and more athletic campers, but make a most inspiring and beautiful picture in the ring. Based on the actual routines of the Redman, the dances blend one after another into the setting throughout the council. The legend is told (for each dance tells a story) and the dancers interpret it. With the picturesqueness of setting and of costume and the perfection of movement which the dancers try so hard to develop, the council becomes to all a thing of beauty, æsthetic satisfaction and spiritual expression. And when the closing ritual is finished and the herald chants that beautiful "Wa-kon-da dhe-dhu Wa-pa dhin a-ton-he," the Omaha Tribal Prayer (Father, a needy one stands before thee: I that sing am he), and his words having died away are echoed from afar by a boy soprano, the campers wind their way back to their "tepees" and slumber, with a feeling closely akin to that of religion.

Imaginative, colorful, romantic, the council ring be-

* See Ernest Thompson Seton, *The Birch Bark Roll of Woodcraft*, p. 100. New York: Woodcraft League of America.

comes the spiritual center of the camp, the symbol of the camp spirit. Around it gather the camp traditions, ideals, values, objectives. There are no comedy games nor challenges—these things are reserved for other evenings. Without it we might have a camp, but it would be something very different from the one we now have and very much poorer in spiritual content.

As a basis for the picturesqueness and imaginativeness of program we have discussed in Chapter VI, there are few approaches as rich in content as American Indian lore. It is from the primitives that so much of colorful background must be drawn, and the Indian is the most colorful of the primitive folk on record. His was the simple life, the outdoor, the elemental life, the picturesque life. Viewed from the program angle, he gives us not only his arts and crafts, his basketry, pottery, weaving, metalcraft, bark-craft, buckskin-craft, raw-hide-craft, beading, whittling, hair-craft, feather-craft; he gives us not only his woodcraft at which he has no equal, not only his legendary lore which matches the Greek in volume and beauty;* but he gives us also his artistic symbolic design which is so usable and, it seems to me, so indispensable in coloring the camp—a high plane of art in itself and particularly challenging to youthful minds.† All this in addition to his dancing, which even among American leaders of youth is to a pathetic degree unknown, misunderstood and misconceived.

* See Hartley Alexander, *Manito Masks*, page 7. New York: E. P. Dutton & Co., 1925.

† For an excellent collection of Indian symbolic designs for camp use see the P. J. Lemos' portfolio of *Indian Decorative Designs;* Worcester, Massachusetts: The School Arts Magazine.

Indian dancing was familiar to but very few of the boys and girls and to all but three of these it seemed to mean but little more than "some boys hopping around." In only two camps was it presented with any degree of dignity, beauty and sincerity; in these camps the boys, large and small, registered marked interest in it. I submit in this connection the following findings from our own camp records:

CAMP FAIRWOOD

POPULARITY OF EVENING ACTIVITIES

FROM THE RECORDS OF 93 BOYS

| EVENING ACTIVITIES | 1ST CHOICE | 2ND CHOICE | 3RD CHOICE | SCORE* |
|---|---|---|---|---|
| Indian ceremonial council fires | 44 | 16 | 11 | 175 |
| Comedy council fire—games, challenges, etc. | 17 | 22 | 20 | 115 |
| Story nights | 11 | 18 | 23 | 92 |
| Tent campfires | 11 | 19 | 19 | 90 |
| Shows on the stage | 10 | 18 | 20 | 86 |

* Rating as follows: first choice, 3; second choice, 2; third choice, 1.

The same principle of variety which we have discussed in relation to the program as a whole applies to evening activities. However popular a certain type of evening program may be, too much of it leads to monotony. Once a week is often enough for the Grand Indian Council Fire. Once weekly is likewise sufficient for both story nights and stage shows. The Little Council Fires have at times gone on twice in a week with us because of the demand for them on the part of the campers and the fact that they vary greatly in themselves as to content. In such program building as this, particularly, it is essential to plan with the campers and not for them.

The item "No campfire—go to bed early" received enough endorsement to indicate that there should be an open evening every three or four days, when the campers can do as they please and go to bed as early as they choose. Over-exertion is one of the subtle unseen dangers which may creep into a camp unheralded and unrecognized and defeat the camp's objective of strong physique. Symptoms of fatigue must be constantly watched for and if they appear the program must be eased up and the evening left open. Little is gained in added sleep by an open evening in the summer months, however, when it stays daylight until 8:45 or 9:00 P. M. The campers will not go to bed except under pressure before dark. This problem may be met by setting the camp time so that it gets dark at 7:30 regardless of standard city time. This gives an hour of darkness for evening entertainment (and darkness is always a help here) and on open evenings tends to get the boys and girls to sleep much earlier than usual taps time.

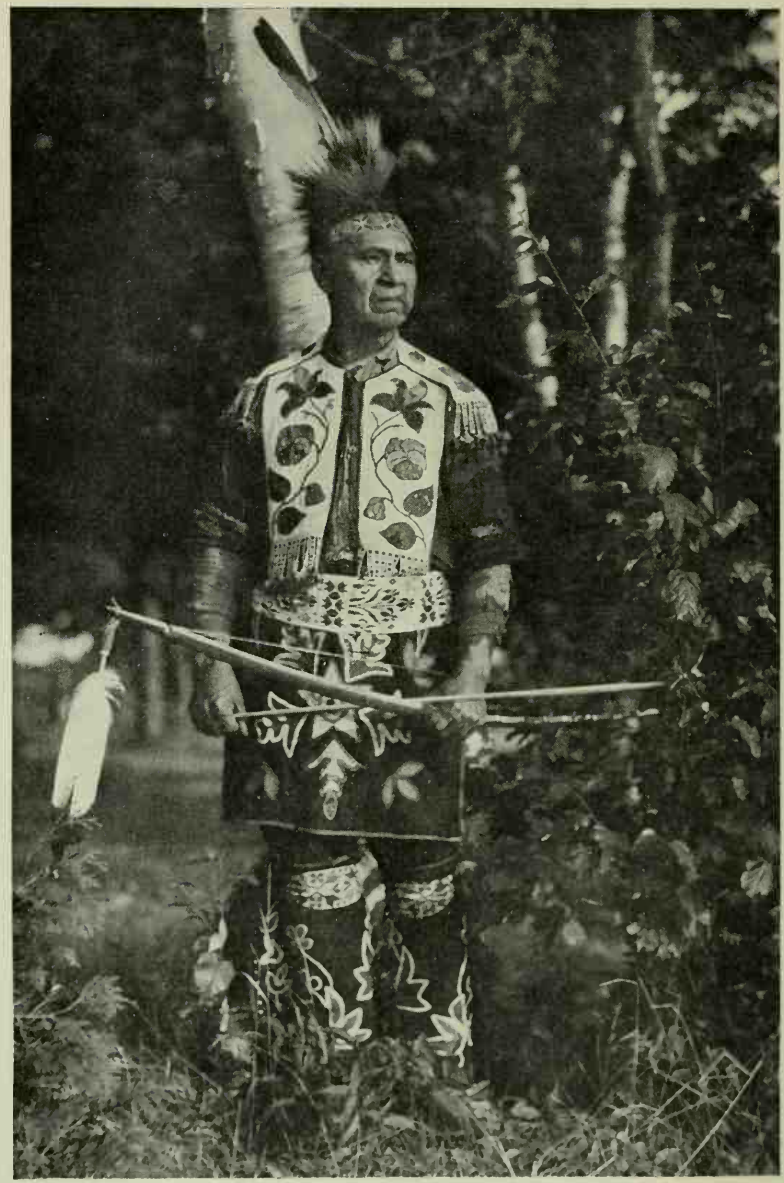
Tent or cabin campfires, with each group off by a little fire of its own and conducting its own story hour or just talking, have their opportunity on these open evenings, and they prove not only fascinating but most worthwhile for tent or cabin morale. When sleep is needed, however, the discussion of the fact in counselors' meetings leads to the quiet elimination of the unit campfires on the open night in question. The dancing in the girls' Table XX referred mostly to social dancing of an informal nature during the evening hours; occasional open evenings are essential for all such informal activities.

Singing remains to be considered. It ranks much higher in the rating of the girls than of the boys as shown in Tables XIX and XX. Singing is another one of those activities whose success depends to a large extent on the personality and capacity of the leader. Many of the boys' camps and some of the girls' were apparently not blessed with outstanding song leading ability.

Singing in camp is not confined to evenings alone, even though it is here classified among evening activities; at meals—between courses and after—is a popular time for it in many camps. Singing is a tremendous factor in the development of esprit-de-corps and morale in any group, a tremendous factor also in conditioning appreciative capacities for higher or lower values. Too often camp singing has consisted only of the old camp standbys such as "Old McDonald had a Farm," "The Dummy Line" and the like, together with the jazz hits of the moment. While we would not throw the old camp songs out entirely, this general lack of idealism is a sad commentary, but fortunately the pendulum has been swinging in camps of the better sort in recent years in the direction of better things in music.

While camping in Canada in the summer of 1924 we paddled back to a large well-known Canadian camp, and later commented on this visit in an article in *Outing Magazine*.* Let me quote briefly from this article: "We arrived during the morning swim, and upon introducing ourselves to one of the directors were promptly given the 'keys' to the camp, and asked to remain for lunch.

* Bernard S. Mason, "The Problem of Better Singing," *Outing Magazine*, February, 1926.



A MEMORY OF A GLORY WHICH STILL COMPELS.

'We want you to stay for lunch,' he said, 'and to hear our boys sing.'

"Well, we stayed, and we heard. And what we heard is the thing about this camp that we are going to remember, for these boys could sing. There wasn't a word sung about bananas being scarce, or about 'Why Did I Kiss That Girl,' or about how 'I Miss My Swiss,' or anything of that sort; jazz just wasn't there at all. There wasn't a suggestion of the old standbys of the camps such as 'Clementine' and 'Mary Had a William Goat' and the like, nor was there any semblance of slap-stick theatrical singing of any kind. What we heard was music —real music—the kind of lyrics and folk songs one would expect to hear from a high class concert platform. And how the boys did sing them, how they entered into the swing of these folk songs and brought out all that was in them!

"And after the campers (who were mostly Canadians) had stood up in closing and for our benefit sung 'The Star Spangled Banner' and 'God Save the King,' we realized that we had attended the finest camp 'sing' that it had ever been our privilege to listen in on, a 'sing' motivated by the same fine idealism that seemed to dominate the entire program of this splendid camp.

"Must the campers have jazz? Will they sing good music? Go up to camp ____ and see.

"We sought out the song leader and were introduced. No, he wasn't a young college student, nor was he a counselor who could sing a little, but a professional chorus leader, the director of a great chorus in one of Canada's largest cities.

"'We determined last spring to lead a crusade for better singing in our camp this summer,' the Camp Di-

rector explained to us, 'and we got Mr. ____ here to do it for us. At first the boys poohooed the idea of this "grand opera" stuff, and persisted in singing the old songs, learned in other years, about the campus. But now (the camp had been going three weeks) they have all gotten into the spirit of the thing and the old songs are never heard.'"

It appears that under adequate leadership the boys and girls in camp will sing, and that what they sing depends on their conditioning. If they have been conditioned with jazz and "slap-stick," that is what they will call for and appreciate. If their experience in camp singing has been songs of the better sort, they will sing them and love them.

One lone camper in our study mentioned the goodnight song. Let me quote again from a previous article:*

"Taps had just sounded across the camp site. The last soft notes had died away. The campus was steeped in silence for a moment, and then there came floating through the darkness, in the softest of tenors, the sacred strains of 'Abide With Me.' How strangely sweet and soul-satisfying the old song seemed as we lay there in our cots, surrounded by the blackness of the forest and under the starlit skies. The song ended, and just as the tenor's voice was dying away an answering voice in the sweet soprano of boyhood echoed the strains of the song from a hillside far down at the other end of the camp. Before it was finished three-fourths of the campers had drifted off into slumberland, happy and contented, with the strains of the sacred song still on their minds."

* Bernard S. Mason, "The Goodnight Song," *Outing Magazine*, February, 1926.

SUMMARY OF THE STATISTICAL FINDINGS

1—The campfire is more popular than the stage.

2—Vaudeville and stage shows are the most popular evening activities among the girls studied, while among the boys their popularity is shared equally by story telling.

3—The possibilities of Indian dancing as a camp feature are little understood and appreciated.

4—Few camps have developed the Council Ring ceremony to any worthy degree.

5—Singing enjoyed a fair degree of popularity among the girl campers, but little among the boys.

6—Open evenings are essential every few days.

# CHAPTER VIII

## CONCLUSION

A CAMP is a society—a society in itself and a fragment of the great society. It is characterized by the same fundamental phenomena which describe any society—subjected to the same social laws, motivated by the same social forces, controlled by the same social methods.

To be a normal, healthy, contented, stable society we have seen that the camp must satisfy the four elemental wishes of mankind for new experience, security, recognition and response. Failing here, unrest results. In this respect it is not unlike any society.

Lyford P. Edwards in his stimulating book *The Natural History of Revolutions* traces the preliminary symptoms of unrest which manifest themselves in a nation for many years in increasing intensity before a revolutionary outbreak. Revolutions are but the result of the failure of society to satisfy human desires, urges—the elemental wishes we have been discussing. With lack of satisfaction a general restlessness in the group ensues—vague, indefinite, unconscious as to the cause, a moving about in search of satisfaction, which results in the first symptoms of general unrest in a society—*travel*. In every revolutionary society in history for some considerable period before the outbreak, there has been a tremendous increase in travel, both local and foreign.* Travel does not cause outbreaks, and some travel is characteristic of a

* See L. P. Edwards, *The Natural History of Revolutions*, pp. 23 ff. Chicago: The University of Chicago Press, 1927.

normal society, but it is a symptom of the failure of the home environment to satisfy the elemental drives, and it increases tremendously as a rule as the unrest increases.

A second symptom of unrest is *immorality, crime* and *vice*, according to Edwards, which develops somewhat later than travel and is a "compensation device," a perversion resorted to because the normal methods of wish fulfilment are not satisfying. A third symptom is a characteristic mental attitude known as a "*balked disposition*," resulting from a realization that somehow life is disappointing and unsatisfying, which leads to a communication of the fact from individual to individual and thus an increase of conscious dissatisfaction. A fourth symptom is listed but interests us but little in our problem,—it is an increase in wealth, intelligence and power.

Now why are we interested in those revolutionary symptoms? Merely because they characterize an unsatisfying camp as truly as any other unhealthy society, a camp which does not express through its program the elemental urges for new adventure, recognition and response. These wishes unexpressed, a general restlessness follows which manifests itself finally in the above ways. Some restlessness is normal in camp—the drive for new experience leads to much—and all of it is more or less unconscious especially as to cause; but when it increases and becomes general in camp we have symptoms of a pathologic condition, the cause of which must be located.

Let us look at this point more closely. After the response call of home has been forgotten in the opening week of camp and the campers enter enthusiastically into the activities, any camp, however barren its program,

will satisfy as a provider of new experience and recognition—the change in locality and the new activities are challenging. But after two or three weeks of repetition, unless there are many activities to claim one's enthusiasm and captivate one's imagination, a restlessness begins to creep in which is vague and inarticulate—unconscious among the campers, and unnoticed unless the director is alert. Requests for leave permits begin to come to the director, especially for town permits. And here we have the analogous situation in camp to the travel phenomenon which characterizes the great society in times of dissatisfaction. The camp no longer is wholly satisfying as a provider of new experience, as a challenger of imagination. All unaware as to the source of their uneasiness, the campers begin to turn their thoughts to the outside for adventure.

Now the desire to explore the surrounding country, both town and woods, is normal and there should be ample opportunity for its expression through hikes and trips, but a frequent asking for unorganized leave permits is a certain symptom that there is something wrong with the challenge and appeal of the program. "There's nothing doing in camp" or "it's stale around here" are serious criticisms. Let us repeat that nothing is so deadening, defeating, as monotony of program. Frequent leave requests spell drabness and an irksome sameness—a pathologic condition in the group. The solution is not in prohibiting leave, but in bolstering up the fascination and diversification of the program. In talking over the season one autumn and trying to evaluate our efforts, one of the most complimentary remarks made was that

practically no leave permits had been asked for throughout the summer.

Now let us turn to the second symptom of unrest in the great society—vice, crime and immorality. Card playing is certainly harmless in itself and cannot by any reasoning be regarded as a vice, but when it appears extensively in a camp it is indicative of a condition not entirely wholesome and is analogous in the camp society to this second symptom of unrest. Why, in a camp program that in any respect approaches worthiness, should so artificial and sedentary a type of amusement as card-playing creep in? Certainly, if it is much practised it is a serious criticism of the appeal of the camp. When activities are challenging, card-playing except in a few isolated instances will not appear. An outburst of back fence language emerging from a tent took the counselors there to find a game of poker for small change in process. A day or two later similar outbursts uncovered crap shooting. These were started, inquiry revealed, by the same two boys in each case, but the fact that they became generally practised evidenced a pathologic condition which it was the height of folly to think of remedying by punishment for the group of offenders. Their action was merely a symptom of wishes unsatisfied by the program. This camp needed more variety in interesting, compelling, challenging activities—imaginative activities; with these there are too many more fascinating and virile things to do to think of cards. I invariably regard these minor "vices," if they appear, as criticisms of the camp and look to remedying the situation there—that is, we blame ourselves, not the campers.

A group of campers left the camp site without leave one evening, and entered the little country school house and rang the bell, thus disturbing the peace of mind of the country-side regarding the camp. The first tendency was to punish the offenders, but the wise director revealed the fact that the counselors, under his leadership, had for several days been submerged in "rehearsing for the minstrel show" to be given in town, with the result that the program was sorely neglected. The boys were motivated by the normal urge for new adventure which should have been expressed in the camp program. When there was no opportunity there, they turned to the anti-social.

These so-called minor "vices" are merely *compensation devices*. They are perversions which develop because normal methods of wish fulfilment in the camp are blocked. The misdemeanors of normal campers can be accounted for in the situation in which they occur, and usually this is a lack of wish fulfilment. *Rule breaking, "vices," nonconformity to the camp traditions are merely human energy which does not find a healthy outlet.* These things are important to the director, not so much in themselves, but in the situation in his camp to which they point and are an indication.

When wishes are unsatisfied and life in camp becomes monotonous, the characteristic "balked disposition" is apt to appear. Campers become disappointed and discouraged; they think of home, and talk with one another about the deadness of the place and the things to do back home. These suggestions become contagious and spread. In a nation or country when the "balked disposition" appears and people are restless and fretful,

although not understanding the cause of the condition, there is much emigration to other countries. And that is precisely what happens in the camp world when occasionally a camp program is unsatisfying: the campers begin to drop out and go home, sometimes few, sometimes many. I recall one private camp last summer which had quite a general exodus at about the end of the first four weeks, not all at once but drifting out one or two at a time. We are inclined to attribute this occasional drifting out to homesickness when it appears, and some of it may be, but for the most part it is not: it is more the lack of new experience and recognition. But whatever we call it, and whatever the excuse given for leaving, it is the failure of the camp to satisfy with its activities and associations that is, as a rule, responsible.

Perhaps we should add in the passing, that "balked dispositions" might be fewer in number if camps were always careful to be entirely honest in their advertising. To overstate and exaggerate in literature and sales talks causes campers to expect more than can be given. When the novelty of what is is worn off, thoughts turn to what was to be: memory runs back to pre-season imaginings and expectations, thus recalling promised adventures that are not forthcoming. Overstating is usually done unconsciously in our enthusiasm for our task, but it should always be taboo and guarded against; not only is it dishonest, but bad business; it is a boomerang which does much damage in the long run.

Thus it follows from the above discussion that camp spirit, that fine something about a camp which we all feel but find difficulty in expressing, has as its foundation a happy, joyous, satisfied, harmonious camp so-

ciety. The camp spirit—the feeling together of the ideals, traditions, values—becomes sterile and ineffective if wishes are unsatisfied. The very essence of the spirit is joy. It is fellowship, oneness, pride in belonging, feeling together. It is vital, real, undeniable, unavoidable when the camp group is a happy and wholly contented one; it takes much artificial stimulation when monotony and unrest are evident. In the same way camp morale, the group will to do, loses its vital spark.

So we see, as we have seen so often throughout these pages, that there can be no wholesome camp society without many appealing and satisfying activities. But in the background of this whole scheme of things is leadership. It is difficult to overemphasize the importance of leadership, as we have gone to considerable length to point out in Chapters II, III and IV. The all-important thing is what happens within the campers and what happens there depends largely upon the camp ways and traditions, the group habits which tend to become personal habits—and the nature of these depends, to no small extent, upon the imitative pattern set by the counselors. But, unless the camp is joyous, contented and satisfied, little will happen within. Sentimental talk about the all-importance of leaders of fine quality and the unimportance of program is growing wearisome. Both are important. They are inseparably related in a worthy camp. Either without the other results in sterility. What is needed is a staff of leaders who are not only the finest that can be produced from the standpoint of defining in their personal lives the camp ideals and objectives, but who are in addition activity-minded. It is nearer the point to emphasize the all-importance of leadership of

this type and the relative unimportance of equipment. The first requirement, let us reiterate, is to give the campers the happiest possible summer, to satisfy the camper-aim of fun—then we may expect conformity, adjustment to camp ideals, and an accomplishment of adult-aims. Until we have a satisfying society from the standpoint of elemental wishes, we are largely wasting effort in striving for adult objectives.

Said a German gymnast: "Football has the same relation to physical education as a bull fight has to agriculture." It seems there are those who feel that the play features of the program hold a similar relation to camping. "Should we not give the campers what they ought to have, instead of what they want?" we are asked. Most certainly we should try to make them want what they ought to have, but to do this we must start with what they now want. And it usually works out in camp activities that what they want isn't far from what they ought to have. It is the spirit with which the task is done that counts; habits are formed not merely by doing but by doing because we want to do it. An analogy may be drawn from Atkinson's quotation: "To play one game of tiddle-dee-winks with zest will do a man more good than to push a five-pound dumb bell a thousand times." *

No, it does not follow from our appeal that the campers are to be allowed to "run themselves ragged" and to wear themselves out in pursuit of their interests in a varied, active program. As we saw in Chapter VII, this danger of overwork is a most subtle and ever-present one,

* H. A. Atkinson, *The Church and the People's Play*, p. 40. Boston: The Pilgrim Press, 1915.

defeating our objectives, but this is in no wise an argument against a fascinating, appealing program. Certainly the danger of overexertion does not justify drabness or monotony. It would seem that campers are to take their camping like "the great Bismarck took his beer, sitting down." The danger of overwork calls for a constant and intelligent checking of each camper's store of energy by the camp therapeutic counselor rather than a general curtailment of activities for fear some harm may result. Such checking is necessary in all camps regardless of the type of program they conduct. This is best accomplished by weekly weight charts in each tent or cabin. If a camper is losing weight in camp one of two things is indicated: he is not receiving sufficient food—not taking in enough energy and tissue producing material; or he is not getting enough rest in proportion to the amount of activity—he is expending more energy during the day than he can restore. Food is usually adequate in camps of the better sort. Loss of weight calls for longer sleeping hours for the individuals affected and in extreme cases the curtailment of some of the more vigorous types of activity. This becomes a therapeutic proposition for the individuals needing special treatment, and does not call for a curtailment of activities for everyone. For the majority of campers, vigorous, varied, interesting activity is essential, and in most of the underweight cases it is a need of more sleep and not necessarily less activity.* When sleep and food are adequate there will be but very little loss of weight.

Play is activity, not idleness, and the value of play in

* The following suggestions regarding treatment for underweights in camp is taken from the camp report of the therapeutic counselor of Camp Fairwood,

education is its ability to interest the player, absorb attention and arouse enthusiastic effort. Individuals differ in interests and grow enthusiastic over different things. One must expect normal campers to be active, and must provide many different types of interests for different likes, but we must constantly protect them against too much exertion, too much excitement, too much hurry. Common sense should care for both of these needs.

We are too sure, it seems to me, that we have hit upon the ideal way of camp procedure. Camping is young and we must keep the experimental spirit of youth. We must grow and learn as we grow. We must keep adding to the program, enriching its content, experimenting with this and that, eliminating the chaff, saving the vital kernels. Camping will become institutionalized all too soon at the best. Because it has always been done in camping is no criterion that it should

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George T. Stafford, Ph.D., Professor of Physical Education and Preventive and Remedial Gymnastics, University of Illinois:

1—A *minimum* of 65 hours sleep for everyone weekly. For active campers the following chart is recommended:

8 to 10 years of age, 11 hours sleep
10 to 12 years of age, 11 to 10 hours sleep
12 to 13 years of age, 10 hours sleep
13 to 15 years of age, 11 hours sleep

If the noon rest period is spent on the cot and in quiet, the eleven hours of night sleep can be cut down to ten hours.

2—Weekly weighing recorded on tent posture chart.

3—Underweights restricted to one hour of vigorous activity in morning and one in afternoon, the other hour morning and afternoon devoted to more quiet activity (riding and canoeing are examples of vigorous activity, riflery and artscraft of quiet activity).

4—No morning dip for underweights.

5—Swimming periods for them restricted to one-half period.

6—Milk line for underweights middle of morning and afternoon.

7—Ample food, always more to be had for the asking. No rushing in waiter service. Singing to occupy time not used in eating.

always be so. With every passing year we find ourselves further in the rut in any field, the stereotypes are more firmly fixed; we become fundamentalists defending the one and only grain of truth in the camping universe. It should not be so, for the ideal camp program never has been realized and to be too devoted to our own small pattern is to push further into the future the attainment of the perfect. We must strive constantly against the forces which are narrowing. Camping is too young to be in the rut. The business of youth is taking on new experience, and camping is still in its youthful stage.

"Never settle down within the theory you have chosen, the course you have embraced; know that another theory, another course exists, and seek that." *

Let us be imaginative, striving for the picturesque and the colorful. Is not this one of America's greatest needs? The lack of the picturesque is obvious at every turn. We are so barren a people as compared to some others. Each little hamlet is like the last, each frame house but slightly different from the next, and each little church and factory-like school like those of the preceding village. The meagerness of our artistic traditions is perhaps responsible in part for this. The absence of our folklore is still more startling. Camping needs the imaginative, the picturesque, the romantic, needs it for its own attractiveness and for the sake of young America, for whom the imaginative will be the only enduring type of play.

Perhaps this has been best given to us by my good friend, Ernest Thompson Seton, in a little story he loves

* M. P. Follett, *The New State*, p. 38. New York: Longmans, Green & Company, 1918.

to tell. To some this may be but a humorous incident, to others it will point to the need and hint at the remedy. I take it from his *Woodland Tales*:*

"It was at the great winter carnival of Montreal not long ago. Looking out of a window on a stormy day were five children of different races: an Eskimo, a Dane, a Russian, an Indian, and a Yankee. The managers of the Carnival had brought the first four with their parents; but the Yankee was the son of a rich visitor.

" 'Look,' cried the little Eskimo from Alaska, as he pointed to the driving snow. 'Look at the ivory chips falling! El Sol is surely carving a big walrus tusk into a fine dagger for himself. See how he whittles, and sends the white dust flying!'

"Of course he didn't say 'El Sol,' but used the Eskimo name for him.

"Then the Dane said: 'No, that isn't what makes it. That is Mother Earth getting ready for sleep. Those are the goose feathers of her feather bed, shaken up by her servants before she lies down and is covered with her white mantle.'

"The little Indian, with his eyes fixed on the storm, shook his head gravely and said: 'My father taught me that these are the ashes from Nana-bo-jou's pipe; He has finished his smoke and is wrapping his blanket about him to rest. And my father always spake true.'

" 'Nay, you are all wrong,' said the little Russian. 'My grandmother told me that it is Mother Carey. She is out riding her strongest, freshest steed, the White Wind. He has not been out all summer; he is full of

*Ernest Thompson Seton, *Woodland Tales*, p. 222. New York: Doubleday, Page & Co., 1922.

strength and fury; he spumes and rages. The air is filled with the foam from his bridle, and froth from his shoulders, as she rides him, and spurs him, and rides him. I love to see it, and know that she is filling the air with strength and with messages. They carry me back to my own dear homeland. It thrills me with joy to see the whiteness.'

"But the Yankee boy said: 'Why, it's just snowing.' "

Now our main thesis has been that any adequate approach to camping problems must rest upon an understanding of camper interests. The summer camp, if it is worthy, is one of the greatest socializing, humanizing, civilizing factors which can enter the life of a boy or girl. It is social adjustment and the ability to live successfully and harmoniously with others; it is health, joy, strong physique; it is education of a type not found in schools; it is an appreciation of higher values. It is these things largely because of contact with fine campers and counselors in a doing environment, through the imitative tendency of humankind, the uniformizing process of society which makes the group ways the individual ways. But for this process to operate at its best we must have a healthy, normal, happy society, one satisfying to the four elemental wishes, remembering that the wishes are satisfied by different things in youth from what they are in maturity, for camper-likes and adult-likes frequently do not coincide. To this end the planning must be with instead of for, and the main compulsion the compulsion of interest.

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